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TWO CENTURIES OF CHRISTIAN ACTIVITY AT YALE

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TWO CENTURIES
OF
CHRISTIAN ACTIVITY
AT YALE

EDITED BY

JAMES B. REYNOLDS
SAMUEL H. FISHER
HENRY B. WRIGHT
Committee of Publication

G. P. PUTNAM'S SONS
NEW YORK AND LONDON
The Knickerbocker Press
1901

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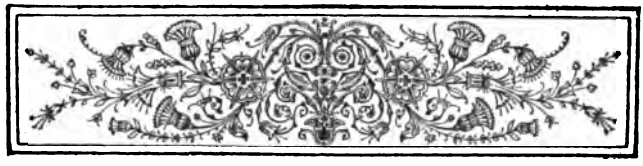

INTRODUCTION

IT is always interesting to trace the history of a great institution from its beginning and to learn how successful it has been in doing the work for which it was established.

Yale College was founded by Christian ministers in the interest of education, but especially of religious education, in order that there might be an adequate supply of Christian ministers. The most important part of the history of the college is the religious history. The institution has not been unvaryingly successful in promoting the object for which it was founded, but it has done a large work in the field of religion. Though it has experienced periods of depression it has come through them triumphantly at last. For the first century no less than forty per cent. of its graduates became ministers of the Gospel. And even when religion in the country had fallen to its lowest ebb and the religious condition of the college was so low that but few undergraduates were professed Christians, the record of the classes still shows that ten per cent. of the graduates ultimately entered the ministry. With the growth of the institution, the introduction of a greater variety of studies, the magnificent development of science, and the broad-

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ening views of the Corporation and Faculty as to the mission of the college, it is not surprising that the percentage of ministers should have fallen during the last fifty years as low as six or seven per cent. This is easily explained by the multiplication of colleges, some of them, like Yale in its early years, expressly devoted to the training of ministers; by the widening horizon of science with its new facts and new theories; by a wave of intellectual agnosticism which followed the promulgation of the theory of evolution and reached high-water mark in the early '70's, and by the fact, fully established by statistics, that the supply of ministers is equal to the demand and therefore a student's decision to enter or not to enter the ministry need not be dominated by conscience so completely as in days past. Under all these influences a smaller number of Yale graduates than formerly have of late years entered the ministry, but this fact has not materially affected the religious condition of the country. It is safe to say that Yale has done a noble work in connection with theological thought and the preaching of the Gospel. Edwards, Bellamy, Taylor, and Bushnell are a few of the many great men who have done grand work in the pulpit and the study, by voice and by pen, and have stimulated thought upon the great subjects of religion as the great divines of Scotland have done in that country. It is pre-eminently satisfactory to know that Yale has thus fulfilled the purpose for which she was founded, and has enlarged her borders and the scope of her work only when confinement to the more narrow work at first proposed had ceased to be necessary.

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But there is something connected with the religious history of Yale more important than the number of ministers she has trained. This is the religious influence exerted by her upon her students. What has that influence been? Has it led men to believe in God and in Jesus Christ whom he has sent; or has it paralyzed faith and the religious sensibilities by an undue devotion to those subjects which are supposed to be more conducive to advancement in this world and to have in themselves little tendency to turn the thoughts to the things which are unseen and eternal? No institution ever helped men to see God by deliberately hiding truth. No institution can permanently hold men to faith in God that is afraid to let men know all the truth that God has revealed. There cannot be one God for religion and another God for science. Whatever origin man and nature have, it must be one origin —and truth as revealed in the natural world must be consistent with truth as revealed in the mental world. Theological speculations and scientific facts must be consistent with each other, or both cannot be true. That institution does the best service for God and man, for religion and science, which discovers most truth in whatever field and publishes it most fearlessly. Yale College has fearlessly followed investigation to whatever truth it might lead, and while some old ideas have had to be abandoned as the result of modern scientific and historical investigation, neither the college nor its students have discovered anything which makes God less glorious than he was to the Fathers who founded the college, or Jesus Christ less a manifestation of

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God to men nor less dear to all humanity than he has been for nineteen hundred years.

It is not surprising then to find at Yale at the beginning of the twentieth century the largest Young Men's Christian Association connected with any college in the country. It is not surprising to find that a majority of the undergraduates are the professed followers of Jesus Christ. It is not surprising to find that these young men have already learned that a Christian life means something more than condition—it means action; and already they are imitating the Master who went about doing good. No matter how scholarly these young men may be they are not keen-sighted enough to discover that the world without Christ would be better than the world as it is, and therefore they are doing something—more to-day probably than was ever done before at Yale—to take to the world the blessings of the Gospel of Christ. Two centuries have passed and Yale has grown from infancy to a manhood of strength and power which no one could have dreamed of till within the last quarter of a century. It is stronger in its Christian faith, in its Christian work, in its acceptance of real religion—which is love to God and man in active operation than ever before. To this condition of things a long line of Christian presidents, all zealous for the truth, has contributed much. A succession of able and faithful and much tried college pastors and preachers has contributed something—how much I dare not say, for they spoke under conditions most unfavorable. But not all the other agencies which have contributed to make the Yale of to-day as

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Christian as she is, have, in my opinion, done so much as the Young Men's Christian Association, which, while uniting young men in Christian fellowship, leads the way for them to Christian activity and usefulness; and instead of forcing a young man to eat out his own soul in pious introspection as the be-all and the end-all of a religious life, gives him the opportunity to show the spirit that is in him by deeds of Christian love, and to grow in grace daily by living in the atmosphere of duty, not ministered unto, but ministering, thus following the example of the Lord. If the Association shall be in the future courageous and manly, daring to face truth and to accept truth, though in so doing error that has passed for truth and has even seemed most precious truth must be dropped, its influence on the young men at Yale will be permanent. It need not fear any facts which the researches of the historian or the discoveries of science may reveal. The foundation of God standeth sure; and nothing shall separate us from the love of God which is in Christ Jesus our Lord.

CYRUS NORTHROP.

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PREFACE

AN encouraging sign of the general interest in college education during the past decade is afforded in the frequent discussion of the moral and religious influence of college life. Such discussion is always welcome, and the inquiry as to existing conditions in any college should be encouraged. It is, however, unfortunate that while the bad conduct of a few reckless students easily finds its way into the press, the good conduct of the majority of serious-minded students excites neither note nor comment. While such reports may be said to be based on the assumption that "no news is good news," the assumption is usually forgotten by the readers. The eager search for sensation by the press and its descriptions of the pranks of a few undergraduates have led older graduates to feel that the present times have degenerated. On the other hand, venturesome undergraduates hear numerous stories of the disorderly conduct of previous college generations, such as the firemen's riots, town and gown quarrels, but hear little or nothing of the other side

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of college life. It has been, therefore, our belief that the history of the Christian life and activity of students at Yale since its foundation was worthy of publication. Such a record we believe has a value and interest, not only for those who have been students at Yale, but also for all interested in the welfare of students, and in the influences which have operated for good or evil in our colleges.

We have been indebted for the hearty co-operation of many graduates of Yale, who have reviewed their own experiences to aid us in our work. To such we desire to express our heartiest thanks. Among these, we would especially name the following:

E. E. Salisbury, '32; G. E. Day, '33; J. M. Hoppin, '40; Burdett Hart, '42; Robert Aikman, '43; E. W. Gilman, '43; D. K. Turner, '43; E. A. Bulkley, '44; G. S. F. Savage, '44; N. P. Bailey, '46; Henry Blodget, '48; Timothy Dwight, '49; H. H. Jessup, '51; J. R. Thurston, '51; Ephraim Cutter, '52; D. C. Gilman, '52; Moses Smith, '52; Frederick Alvord, '55; H. N. Cobb, '55; Wolcott Calkins, '56; J. R. French, '56; A. F. Beard, '57; Cyrus Northrop, '57; H. E. Barnes, '60; E. B. Furbish, '60; S. E. Baldwin, '61; D. B. Perry, '63; J. L. Ewell, '65; G. S. Payson, '66; Boyd Vincent, '67; H. P. Wright, '68; E. G. Coy, '69; E. S. Dana, '70; J. G. K. McClure, '70; G. D. Miller, '70; E. G. Selden, '70; E. F. Sweet, '71; A. H.

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Allen, '73; S. C. Bushnell, '74; H. S. Gulliver, 75; W. R. Richards, '75; R. A. Torrey, '75; J. S. Thacher, '77; J. M. Whitehead, '77; E. M. Noyes, '79; W. B. Boomer, '80; A. C. Dill, '80; Doremus Scudder, '80; E. E. Aiken, '81; J. D. Burrell, '81; C. E. Richards, '82; E. I. Bosworth, '83; W. L. Phelps, '87.

JAMES B. REYNOLDS,
SAMUEL H. FISHER,
HENRY B. WRIGHT,
Committee of Publication.

NEW HAVEN,
October, 1901

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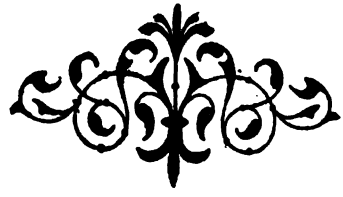

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CHAPTER I

(1701–1740)

FROM THE FOUNDING OF YALE TO THE COMING OF WHITEFIELD

"Yale is, and has been from the first, a Christian college. All her institutions show this throughout their structure. This was the dominant purpose in Yale's foundation; and the work and thought of the children have conformed to the wish of the fathers."

President Hadley's Inaugural Address.

"May these graduates go forth to bless the world, as men of principle; may this faculty feel that life is higher than learning; may these students be manly, truthful, honorable, able by their strength to resist the debasing influences which are abroad in the land; in short, may they be true Christian gentlemen."

President Woolsey's last Public Prayer.

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CHAPTER I

FROM THE FOUNDING OF YALE TO THE COMING OF WHITEFIELD

THE early years of the seventeenth century were marked by a strong and healthy religious life throughout the New England colonies. The men and women who settled Massachusetts and Connecticut had definite and established religious principles. To them, church and state were one. Meeting-houses were built and supported at public expense. Attendance at church service was compulsory upon all. Every voter must needs be a church member, and the Bible was the final and indisputable authority, in matters civil as well as ecclesiastical. Year after year, as this God-fearing folk practised their simple faith, revivals of religion rewarded the efforts which they put forth; and everywhere vice gave way before moral earnestness. As late as 1650 a resident of the colonies could affirm: "I have lived in the country seven years and all that time I have never heard one profane oath nor seen a man drunk." [1]

But, strangely enough, within less than fifty

[1] Dorchester, *Christianity in the United States*, p. 133.

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years, a revolution took place in the faith and morals of the descendants of these same people. The causes of this change we cannot now investigate, but the fact itself is beyond question. John Davenport's cry of despair, "In New Haven Christ's cause is lost,"[1] is but one among many which are to be found in the literature which records the opinions of thinking men at the opening of the eighteenth century. The clergy had parted with its power, and pulpits as well as pews were full of unregenerate men. "Ministers and people, taken as a whole," says Professor Fisher, "had lost their Christian earnestness. They indicated their position either by observing silence in respect to the distinctive truths of the gospel or by preaching them in a vague and ineffective manner."[2] Documents of the day show that drinking at public functions had become wide-spread and that intemperance among both men and women was not uncommon. Profanity, Sabbath desecration, and immorality had increased to such an alarming degree that legislature, as well as clergy, had taken alarm.

In the light of these facts, it is not difficult to understand why, when, in 1701, Rev. Abraham Pierson, of Killingworth, was urged by a gathering of Connecticut ministers to assume the duties of the rectorship of a proposed collegiate school, he replied that "he durst not refuse such a service to God and his generation."[3] To counteract the sudden and alarming decline in morals and religion, some strong-

[1] Kingsley, *Yale College*, vol. i., p. 9.
[2] Fisher, *History of the Church of Christ in Yale College*, p. 6.
[3] Dexter, *Yale Biographies and Annals*, First Series, p. 6.

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hold was needed in Southern Connecticut where, as the charter of the school expressed it, men might "be fitted for public employment both in church and civil state." [1] It should be noted that the purpose in the founding of Yale, as voiced by the ten clergymen who assembled at Branford, was a broad one. It recognized the need of a Christian laity, as well as a Christian ministry. The charter of Yale established not simply a theological seminary, but a training-school in Christian manhood. Nor was it self-centred. The trustees affirmed that it was their obligation, as it had been that of their fathers, "to propagate in this wilderness the blessed reformed Protestant religion, in the purity of its order and worship, not only to their posterity, but also to the barbarous natives." [2]

To the parsonage at Killingworth the first students came in 1702, and for five years the school continued under the paternal supervision of the Rector, who, in addition to teaching, performed also his old duties as village pastor and preacher. "It was expected," says Kingsley, "that the students would live in common, clustered around a collection of books in the house of the rector or master, and be provided by him with board. Their conduct also was to be under his special supervision." [3] So faithful was Mr. Pierson's discharge of his work that four fifths of all the young men who studied under him afterwards became clergymen. And although Tutors Hart and Fiske, the rest of the faculty, no

[1] Dexter, *Yale Biographies and Annals*, First Series, p. 3.
[2] Baldwin, *Annals of Yale College*, p. 19.
[3] Kingsley, *Yale College*, vol. i., p. 23.

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doubt did their part faithfully and well—for it is reported that they afterwards "shone as distinguished lights in the churches"—the one great force making for the religious life of what there was of Yale in these early days must have been that greatest of all influences for good, the living example of a truly consecrated man. Mr. Pierson was a little under sixty years of age when he became Rector. He was one of the leading clergymen in Southern Connecticut. "The people set much by him," it is recorded, "and esteemed him an exceedingly pious, good man, and an excellent preacher."[1] He was especially beloved for his charity towards the poor. No indiscretions or immoralities are recorded on the part of the young men who sat at his feet,[2] and the fault which the townspeople found with the students —for on one occasion they voted that "they were not willing to allow that the collegiate school be kept here as it has been"[3]—was probably because they felt that their pastor was giving too much of his time and strength to the college and not enough to themselves.

Of practical Christian work by young men for young men in those days there was none. Each student was regarded as a special subject, to be put through a regular and inflexible course of religious development. Whether a candidate for the ministry or not, he was required to recite in the Greek

[1] Dexter, *Yale Biographies and Annals*, First Series, p. 62.

[2] In the college year 1703–4 a system of fines "for the prevention of irreligion, idleness and other immoralities" was instituted (*Ibid.*, 19). There appears to be, however, no record of their enforcement.

[3] *Ibid.*, p. 59.

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New Testament and Hebrew Psalter. Rector Pierson grounded each of his pupils in orthodox theology, and also heard them recite every week from the Assembly's Shorter Catechism in Latin. Ames's Theological Theses, as Judge Baldwin has shown,[1] came in for their due share of attention, and taught the unsophisticated youth such fine ethical distinctions as the difference between the harmful effects of a game of cards and the elevating influences of a well conducted public lottery. Except on Sundays, the Scriptures were read daily at morning and evening prayers; and at these hours students were not unfrequently called upon to explain the particular passage under consideration. On Sabbath at prayers, Rector Pierson expounded practical theology to his charges or made them repeat sermons.[2]

Public worship on Sunday was attended at Rector Pierson's church. Here the students gathered with the townspeople. Here was the centre of town life, political, judicial, and social, as well as spiritual. The Rector's church was especially distinguished in all the country round about for the great church-bell, cast in England, which hung in its steeple, one of the earliest to be put in place in all the colonies.[3] What may have been the experiences of Yale church-goers in those days when the clear tones of the bell broke the icy stillness of a Sabbath winter's morn at Killingworth is well portrayed in the historical records of an old New England town of the day:

Let us enter with them. The wintry blast howls around and shrieks among the loose clapboards; the

[1] *New Haven Historical Society Papers*, vol. iii., p. 434.
[2] Kingsley, *Yale College*, vol. i., p. 25. [3] *Ibid.* p., 27.

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half fastened windows clatter; and the walls re-echo to the thumping of thick boots as their wearers endeavor to keep up the circulation in their half-frozen feet; and the man of God as he raises his hands in his long prayers must needs protect them with shaggy mittens.[1]

When Rector Pierson died, in 1707, a general discontent soon began to manifest itself. In striking contrast to the rectorship which was then brought to an end, that of Mr. Andrew, who succeeded, was merely nominal. The students were scattered, and located among the families of two towns, the seniors at Milford and the other classes at Saybrook.[2] Thus they no longer had the stimulus and uplift of community life. The tutors were young men and commanded little respect. A mile walk in the early hours of a gray winter morning through unbroken paths to attend prayers at a tutor's chambers was a religious exercise the practice of which called for more of the Christian graces than the ordinary student possessed, and it is little wonder that, until the cry for a larger town and a union of all classes in one place was finally satisfied, little progress was made in the development of the religious life of the school.

Such a new order of things was inaugurated in 1716, with the removal of the college to New Haven. With the erection of College Hall a year or two later some very marked changes in government and worship came in. Yale now had a building distinctively her own. The students roomed apart, under the watchful eye of the tutors to be sure, but no

[1] Dorchester, *Christianity in the United States*, p. 160.

[2] Dexter, *Yale Biographies and Annals*, First Series, p. 64.

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longer nurtured by the paternal influences of private family life. The Rector dwelt in a house of his own, which had been erected by money raised by the legislature from the proceeds of a tax on rum.[1] Prayers were now held twice a day in the Hall which also served as the dining-room—at sunrise in the morning and between four and five in the afternoon. On Sundays the students occupied rented sittings in the northeast half of the fore-gallery of the First (now Centre) Church on the New Haven Green.[2] Here they listened with varying degrees of interest to Rev. Mr. Noyes's preaching, and there was no alternative if the discourse was dry, for there was a fine of twenty shillings for attending any other than the fixed place of worship.[3] Fridays and Saturdays of each week seem to have been spent in unremitted preparation for the Sabbath.

All students [one of the laws operative in 1726 reads] shall, after they have done reciting Rhetoric and Ethics on Fridays recite Wolebius' Theology, and on Saturday morning they shall recite Ames' Theology Theses in his Medulla, and on Saturday evening the Assembly's Shorter Catechism in Latin, and on Sabbath day attend the explication of Ames' Cases of Conscience.[4]

On Sabbath at evening prayer they were "constantly examined." No wonder they felt themselves competent, at a later date, to pass upon the theological views expounded by the pulpit.

[1] Dexter, *Yale Biographies and Annals*, First Series, p. 259.
[2] *Ibid.*, p. 214.
[3] Trumbull, *History of Connecticut*, vol. ii., p. 19.
[4] Dexter, *Yale Biographies and Annals*, First Series, p. 349.

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We are not surprised to find faculty regulations regarding " strong drink that is inebriating—keeping high days—displaying of lights after 11 P. M., or before 4 A. M.—profane swearing, lying, needless asserveration—foolish garrulings, chidings, strifes, railings, jesting, uncomely noise, spreading ill rumors, divulging secrets, and all manner of troublesome and offensive behavior." These offences were punished by public confession, public rebuke, or by public expulsion. But perhaps the most remarkable feature of the laws of Yale College in those days is the legislation compelling secret prayer and Bible study. There were written rules of the college which ordered that " Every student shall exercise himself in reading Holy Scriptures by himself every day that the word of Christ may dwell in him richly and that he may be filled with the knowledge of the will of God in all wisdom and spiritual understanding," and that " Seeing God is the giver of all wisdom every student shall, beside secret prayer, *wherein every one is bound to ask wisdom for himself*, be present morning and evening at public prayer." It is interesting also to note that at meals in the common dining-hall the highest scholar asked the blessing.

Soon after the establishment of the college at New Haven, and during the development and application of these laws, Rev. Timothy Cutler was made Rector. He had an unfortunately brief and meteoric career, which must have caused no little stir in the Christian life of the college. Rector Cutler had every prospect of a brilliant term of service. His ability as a scholar was widely recognized. He found the college in disorder and soon restored it to order.

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He was popular with all and seems to have borne the name everywhere, before his dismissal, of a cultivated gentleman. But after much private study of books, probably in the college library, he became convinced of the superiority of the Episcopalian form of worship. Finally, he and the only tutor, Mr. Browne, together with several clergymen of the vicinity, whose heads were "turned with the splendor of prelacy," decided to take orders. And so on the 12th of September, 1722, at the Commencement of the college, "Rector Cutler," says Dexter, "distinguished his performance by the closing words of his prayer, '*And let all the people say, amen!*'"[1] On the eve of that day there was great commotion. What a stir this must have made in staid Puritan New Haven! "I suppose that greater alarm would scarcely be awakened now," wrote Woolsey in 1850, "if the Theological Faculty of the college were to declare for the church of Rome, avow their belief in transubstantiation and pray to the Virgin Mary."[2] The boldness of the Rector's step becomes more apparent when we recall that at that time the only place where Episcopacy had a foothold in New England was in Boston, and that for many years after this event so intolerant were the colonists that Episcopalians in Connecticut were heavily taxed and often imprisoned for their belief. Governor Saltonstall soon invited the Rector to a public discussion on the merits of Episcopacy. This meeting took place a month later and the whole question was ably and brilliantly debated. But the

[1] Dexter, *Yale Biographies and Annals*, First Series, p. 260.
[2] Woolsey, *Historical Discourse*, p. 26.

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Governor, as might have been expected, carried the day; and the offending Rector and tutor severed their connection with the college. To prevent the possibility of a similar occurrence, a test of theological soundness for members of the faculty was adopted.

After Mr. Cutler's resignation the college was without a rector for four years. Finally, Rev. Elisha Williams, a man of great refinement and personal charm, who had been "sanctified" by a severe fit of illness in 1720, accepted the position.

> I look upon Col. Williams [wrote Dr. Philip Doddridge] to be one of the most valuable men upon earth. He has, joined to an ardent sense of religion, solid learning, consummate prudence, great candor, and sweetness of temper, and a certain nobleness of soul, capable of contriving and acting the greatest things without seeming to be conscious of having done them.[1]

He controlled the students by love; and the college prospered especially, until his resignation in 1739, when he was succeeded by Rev. Thomas Clap.

During the years of Rector Williams's administration Yale was being quietly prepared, and one of her graduates was preparing the country, for a great religious awakening. Events had conspired to make men more thoughtful everywhere. The fatal plagues of smallpox and diphtheria in 1721 and 1735, which carried away so many of the colonists, as well as the great earthquake of 1727, did something toward arresting the hitherto almost unchecked course of vice. The effect of these visitations must have been

[1] Baldwin, *Annals of Yale College*, p. 50.

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felt at Yale. Among the students, also, in the college in those days, was one David Ferris, of New Milford, "who proved to be a religious enthusiast and the instrument by whom the excitable natures among that generation of students were prepared for the reception of Whitefield and the Great Awakening."[1] It was Jonathan Edwards, a graduate of Yale, who, in 1734, at his church in Northampton, decided, in spite of the protests of many friends, to no longer preach about Christ, but to preach Christ. His own religious experience, which dated from his college years, was the predominant note in his preaching. "Toward the latter part of my time at college," he wrote, "it pleased God to seize me with a pleurisy in which He brought me nigh to the grave and shook me over the pit of Hell."[2] Edwards's vivid appeal to the consciences of his hearers inaugurated a revival in his parish which resulted in the conversion of three hundred persons in six months. It was the beginning of the Great Awakening. In time it spread to the young people of New Haven, and Aaron Burr, Sr., afterwards President of Princeton, then a graduate student at Yale, was among the converts.[3] Since the students worshipped with the townspeople the movement must have been felt to some extent at Yale. But it did not openly manifest itself for several years.

[1] Dexter, *Yale Biographies and Annals*, First Series, p. 378.

[2] Parton, *Life and Times of Aaron Burr*, chap. i.

[3] Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February, 1838, p. 290.

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CHAPTER II

(1741–1770)

THE GREAT AWAKENING AND ITS EFFECTS

"It is very true, that 'preaching hell cannot frighten men into religion'; but it may frighten them into serious thought, and secure to religious truth that attention, without which it cannot save the soul. After all that can be said of the power of love and of kindness, and the winning accents of mercy, and the like, it remains an awful truth, that men will not give any efficient attention to these things, till they have been first brought to see their need of them. Till then, all that they hear about the mercy of God only gives them courage to neglect him."—TRACY, *The Great Awakening*, chap. xiii., p. 220.

"The Old Theology errs grievously in personifying these two experiences (wrath and pity), in attributing all the hate and wrath to the Father and all the pity and compassion to the Son. But the New Theology will still more grievously err if it leaves either the wrath or the pity out of its estimate of the Divine Nature, or fails to see and teach that reconciliation is reconciliation of a great pity with a great wrath, the issue of which is a great mercy and a great redemption."—LYMAN ABBOTT, "The Theology of an Evolutionist," *Outlook*, 1901.

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CHAPTER II

THE GREAT AWAKENING AND ITS EFFECTS

THE Great Awakening of 1740, which had started at Northampton under Jonathan Edwards in 1734, may properly be said to have assumed national proportions with the arrival of the celebrated English evangelist Rev. George Whitefield in America in 1739. Whitefield had come from England at the request of American clergymen. He was but twenty-five years of age when he entered upon his remarkable series of itinerant evangelistic tours which shook the colonies from New England to Georgia, and which Kingsley has characterized as "almost to be regarded as the salvation of religion in the country."[1] Educated at Oxford University, and endowed with remarkable intellectual powers and personal charms, Whitefield also possessed the unusual gift for a man of his training, of making his message intelligible to the uneducated as well as to men of letters. Negroes and Indians were among his converts.[2] So popular was his preaching and so crowded the assemblies that he frequently had to be passed up over the heads of his audiences

[1] Kingsley, *Yale College*, vol. i., p. 68.

[2] Trumbull, *History of Connecticut*, vol. ii., chap. viii.

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to the platform from which he was to preach. Many reasons contributed toward his remarkable success in enlisting attention. He was animated in his delivery and spoke without notes, a very unusual thing in colonial preaching. Committed to no creed, although a pupil of John Wesley, he readily adapted himself to any audience, frequently making use of the Episcopal prayer book when addressing any considerable number of that denomination. But two things above all else drew people to him. In the first place his message, delivered with great plainness in the power of God's spirit, that church membership does not necessarily save and that men must be born again or not see the Kingdom of God, struck terror to the hearts of thousands whose sole religion was form and creed. The almost universal cry that went up from the land in the wake of his preaching was "What must we do to be saved?" "How awful," writes one of his audience, "with what thunder and sound did he discharge the artillery of Heaven upon us."[1] In the second place his manner of delivery fascinated. In dialect he had the peculiar charm of the Welsh accent.[2] In delivery he was a master of dramatic expression. "When Whitefield acted an old man advancing by slow steps toward the edge of a precipice," says Shepard,[3] "Lord Chesterfield started up and cried, 'Good God! he is gone.' And when the seamen heard and saw his description of the ship on her beam ends, they sprang to their feet and

[1] Trumbull, *History of Connecticut*, vol. ii., chap. viii.
[2] Fisher, *History of the Church of Christ in Yale College*, p. 31 n.
[3] Shepard, *Before an Audience*, p. 87.

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shouted, 'The long boat! Take to the long boat!' " Garrick the actor is reported to have said that Whitefield could make his hearers weep or tremble at pleasure by his varied utterances of " Mesopotamia." Notwithstanding the many extravagances of his followers, however, he seems to have employed his power over the imaginations of men with moderation.

After nearly a year's work in the South, Whitefield came to New England at the request of the clergy in September, 1740. Having met with great success at Boston, Northampton, Hartford, Middletown, and Wallingford, he arrived in New Haven on Friday, October 24th,[1] and preached there five times in all, once on Friday, twice on Saturday, and twice on Sunday. At Rev. Mr. Noyes's invitation, he spoke in the First Church which the students attended. He addressed enormous crowds on all occasions. It is reported that " he spoke very closely to the students and showed them the dreadful ill consequences of an unconverted ministry."[2] He was generally liked in college circles, but his denunciation of mixed dancing caused much discussion. Regarding the religious state of the college at the time, he wrote, " It is about one-third part as big as Cambridge. It has one rector, three tutors, and about a hundred students. But I hear of no remarkable concern among them regarding religion."[3] During his stay he dined with the Rector, Mr. Clap, and the college preacher, Mr. Noyes,

[1] Tracy, *The Great Awakening*, p. 102.
[2] Tyerman, *The Life of George Whitefield*, vol. i., p. 430.
[3] Belcher, *Biography of George Whitefield*, p. 187.

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and there is no indication that his views, at this time, failed to meet their hearty approval. In addition to his preaching he held personal interviews with individuals on the evening of each day.

Whitefield's visit awakened the students of Yale. During the winter which followed several preachers of note came to New Haven, and in March, Rev. Gilbert Tennent, a New Jersey clergyman with evangelistic gifts, spent a number of days in the town, preaching seventeen times in all and speaking more than once in the College Hall.

The members of college appeared to be universally awakened [says Goodrich, quoting from Dr. Hopkins's *Memoirs*[1]]. A small number thought themselves Christians before they came to college and I believe they were. Several of these appeared with an extraordinary zeal and concern for the members of college; and without paying regard to the distinctions of higher and lower classes visited every room in college and discoursed freely and with great plainness with each one. The consciences of all seemed to be so far awakened as to lead them to hang their heads and to pay at least a silent regard to their reprovers. Every one in the college appeared to be under a degree of awakening and conviction.

The interest continued during the term. Under date of 1741 the following is quoted in Baird's *History of Religion in America*:

Whole colleges are under conviction. Our minister, Mr. Pemberton of New York, being sent for to Yale

[1] Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February, 1838, p. 291.

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college because of the many distressed persons there, in his going and coming preached twice a day on the road, and even children followed him to his lodgings, weeping and anxiously concerned about the salvation of their souls.[1]

The results of this revival seem to have been permanent, as evinced in the after lives of the students who confessed Christ at that time. When the young men separated for the vacation, they carried with them to their homes the spiritual uplift which they had received. A revival at Bridgewater was started as the result of the labors of an undergraduate who had been converted while at college.[2] It is the first instance of student religious work without the college walls.

With Whitefield's departure for England in March, 1741, the great personality which had guided the revival and kept it within bounds was withdrawn. An era of excesses began at once. Whitefield, it cannot be denied, was in some measure responsible for what followed, for he frequently intimated that some of the clergy whom he met in his travels were unconverted. In his preaching, however, this had been, at best, but a side issue, and he had insisted that every man be concerned about his own salvation. With his influence no longer prevailing, the view-point changed from self-examination to the judgment of others. The followers of Whitefield, in many cases uneducated men, openly attacked the ministers who were settled

[1] Baird, *Religion in America*, p. 199.

[2] Tracy, *The Great Awakening*, p. 129.

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in parishes, charging them with lack of concern for the souls of their congregations. The latter in turn retorted by pointing out and holding up to ridicule the excesses of uneducated preaching. From antagonism the contest developed to openly expressed personal abuse. The *Old Lights* or settled clergymen, with perhaps a trifle more dignity, denounced their opponents in press and from pulpit as " Enthusiasts, Censorious, Vagrants, Itinerants, Wanderers, Followers-of-the-ignis-fatuus, Wills-with-their-wisps, Illiterate exhorters, Raw-weak young-men, Jacks-with-their-lanthorns." The *New Lights* or followers of Whitefield retaliated " that the reason why congregations are so dead is because they have dead men preaching at them." They called the opposing party " Drowsy Saints, Dry Bones, Unconverted men, Blind Guides, Wolves in Sheep's clothing, Ahabs, Amaziahs, Scribes and Pharisees." In one single sermon preached at Nottingham, Penn., a New Light preacher during the course of his address is said to have referred to the settled clergy by the following names:

Hirelings, Caterpillars, Letter-learned Pharisees, Men that have the craft of foxes and the cruelty of wolves, Plaistered hypocrites, Varlets, The seed of the serpent, Foolish builders whom the Devil drives into the ministry, Dry nurses, Dead dogs that cannot bark, Blind men, Dead men, Men possessed with the Devil, Rebels and enemies to God, Guides that are stone-blind and stone-dead, Children of Satan that like their father may do good to men's souls by chance medley, Daubers with untempered mortar, Moral Negroes, Salt without Savor that stink in the nostrils of God and man, Judases whose

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chief desire is to finger the penny and carry the bag, Murderous hypocrites that are to take care lest they feel the force of a halter in this world or an aggravated damnation in the next, Subtle, selfish hypocrites that would not let one honest man come into the ministry if they could help it, Swarms of locusts, Crowds of Pharisees—who as nearly resemble the character given of the old Pharisees as one crow's egg does another, whose hearers are as blind as moles and as dead as stones—Successors of Nicodemus, Blind leaders of the blind, Formalists, Dead Drones, Sons of Scæva.[1]

Rector Clap and Rev. Mr. Noyes, who were at the head of things in matters religious at Yale, belonged to the Old Light party. They were not called upon, however, to openly express their disapproval of the methods of Whitefield's followers until Rev. James Davenport, a graduate of Yale, visited New Haven in 1741, a year after Whitefield's departure, in the interest of the New Lights.[2] Mr. Davenport was a religious fanatic. He had the peculiar and uncomfortable practice of calling on the settled clergymen whenever he visited a town, and insisting upon their telling him their spiritual experiences. If they refused or if the recital failed to satisfy his ideas of regeneration, he forthwith pronounced the minister unconverted and so informed the latter's congregation. It seems probable that Mr. Noyes was not aware of this propensity in his visitor, for in an evil moment he invited Davenport to preach from his pulpit in the very church which Rector Clap and the students of

[1] Chauncey, *Seasonable Thoughts*, p. 249.
[2] Bacon, *Historical Discourses*, p. 214.

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Yale attended. Dissatisfied with Mr. Noyes's statement of his spiritual experiences, Davenport openly denounced his host before the whole congregation as "an unconverted hypocrite and devil incarnate." All that Rector Clap and "five other brethren" could do to dissuade Mr. Davenport from his excesses was futile. An open breach was made, and after some months of controversy a rival church was founded by Davenport in the town, known as the Separatist Church, with a New Light preacher in charge.[1]

This was the beginning of all the trouble which disturbed Yale for more than a decade. Rector Clap at once forbade the students attending the Separatist meetings under heavy penalty. A college law was enacted that "if any students denounced any of the college authorities as being hypocrites carnal, and unconverted men, for the first offense they should be compelled to make public confession and for the second they should be expelled."[2] State legislation decreeing drastic punishment on all who attended Separatist churches was revived and accentuated. But while it was possible for faculty and legislature to thus express their disapproval of the extravagances of Davenport, student sentiment was not so easily controlled. A spirit of dissatisfaction with the dry and doctrinal preaching of the Old Lights, which had long been latent, was aroused to open expression as the young men had listened to the fresh and virile presentation of the Gospel by such men as Whitefield, Tennent,

[1] Kingsley, *Yale College*, vol. i., p. 70.

[2] Dexter, *Yale Biographies and Annals*, First Series, p. 663.

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and Davenport. Furthermore the students were aware that the New Light party was by no means wholly composed of fanatics and the uneducated, as its opponents had often affirmed, but that it had received the hearty endorsement of some of the ablest preachers of the day, men of the stamp of Edwards and Wheelock. They were doubtless aware that one of their former rectors had espoused the cause.[1] They may have appreciated that Rector Clap in forbidding attendance at the Separatist meetings was moved not so much by the Gospel which was preached, with much of which he was in hearty sympathy, as by what were manifestly injurious and improper excesses. Yet in the New Light movement they saw at once the possibility of the realization of a great principle which had assumed definite shape in the minds of some of their leaders. The student protest which first came into prominence at the time of the expulsion of David Brainerd in 1741 was the demand of Yale men to be allowed to think and act in religious matters for themselves. It was the beginning of what is known to-day as the "Student Movement." The story of Brainerd's expulsion is one of the most widely known in Yale's religious history.

Brainerd had first been recognized as a student religious leader in the spiritual awakening of the preceding year. He was a man of great depth of feeling and absolute frankness. During the revival he had visited many members of college without regard to class lines and talked with them on religious matters. On one occasion he writes in his

[1] Dexter, *Yale Biographies and Annals*, First Series, p. 634.

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diary, " Sundry passages of God's word opened to my soul with divine clearness, power and sweetness, so as to appear exceeding precious, and with clear and certain evidence of its being the word of God." [1] It was not unnatural that he should desire to share these discoveries with others. Again, it must be remembered that Brainerd was an older man than most of his associates. He was twenty-one years of age when he entered Yale, only slightly younger than the tutors of the teaching staff. He had seen the possibilities of a young man's work in the evangelism of Whitefield, who was but five years his senior. He naturally chafed under the restraint in things spiritual which was placed upon him by Rector Clap and the latter's youthful associates. His maturity, his deep spiritual experience, his high scholarship, and his lovable nature made him at once the student leader in the protest which all his college mates felt but which none dared express.

Undoubtedly many things combined to make Rector Clap feel that the movement which Brainerd represented had dangerous tendencies. The students had been made reckless by the excesses of Davenport. Whitefield's declaration concerning the religious state of the colleges in general that " their light is now become darkness, a darkness that may be felt," [2] was by no means conciliating. The revival movement engrossed the attention of the students and diverted them from their studies. Rector Clap was committed to the party of the Old

[1] Edwards, *Life of David Brainerd*, p. 26.
[2] Tracy, *The Great Awakening*, p. 105.

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Lights and the interests of the college compelled him to uphold Rev. Mr. Noyes so long as the latter acted in the capacity of college preacher. The issue soon narrowed down in effect to the question whether Mr. Noyes or David Brainerd should go, and with matters as they were there could be but one answer.

It was not long before a sufficient cause for Brainerd's expulsion was found. After one of the religious exercises in College Hall, at which Tutor Whittelsey had "prayed fervently for above the space of an hour," frank, high-strung David Brainerd, whose soul thirsted for reality in religion above all else, was heard to remark to a friend that the aforementioned tutor had no more grace than a chair. This was soon reported to the Rector. In addition, evidence was forthcoming that Brainerd had attended a Separatist meeting. He was at once ordered to make a public apology for his remark derogatory to the tutor, but this he refused to do, asserting that it had been made in a private conversation. He was then expelled. The next May he offered an apology, but the conditions which the faculty imposed upon him were such that he did not accept.

Considerable disorder followed Brainerd's expulsion. He had endeared himself to many of the students and the case received widespread attention outside the college. Some extracts from the diary of John Cleveland kept during the period show well the restlessness among the students and their open defiance at times of the laws.

Jan. 27, 1742.—This day has been a grumbling day among us. There has been preaching nearly all day a

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Mr. Cook's about twenty rods from the college. Mr. Mills preached two or three sermons. Mr. Clap would not let us go hear them. . . . Some of the Seniors and some of the Juniors went notwithstanding . . . I was almost resolved to go, let what would fall. But I had not the courage to do it.

Feb. 5.—This day, being Friday, Mr. Clap fined Holey five shillings for speaking the truth in the Hall: and the truth was, that he staid at home because of the coldness of the air and of the preacher.

Feb. 9.—This morning a Moravian followed the Rector into the Hall, and when prayer was over, asked leave to preach. This was refused. He began however to speak, but the students did not stay to hear him. At evening the same Moravian came into the students' meeting. One of the Seniors asked him to pray. After prayer, he read a verse in Titus and began to preach from it. While this was proceeding, Mr. Whittelsey sent a message to disperse them. The Moravian stopped, blessed his audience, and as he went out of College, shook the dirt from his feet.[1]

The legislature in May, 1742, found it necessary to inform the Reverend Rector, Trustees, and others concerned in the government and instruction of Yale College:

(1) That some of the students have fallen into the practice of rash judging and censuring others, even some of the governors, teachers and instructors as being unconverted, unexperienced and unskilful guides in matters of religion and therefore have contemptuously refused to submit to their authority; and (2) Some undergraduate students have made it their practice, day and night, and

[1] Fisher, *History of the Church of Christ in Yale College*, pp. 60–62.

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sometimes for several days together, to go about in the town of New Haven as well as other towns, and before great numbers of people to teach and exhort, much after the same manner that ministers of the gospel do in their public preaching.

Therefore they recommended that

the students be led out of error, that certain experienced grave divines repair to New Haven to instruct the scholars by their sermons and that a sum of money be granted to the trustees to pay for the supply of the pulpits of such divines when absent from home on such an errand.[1]

This was not, however, sufficient, for Brainerd's expulsion was by no means universally approved, and Mr. Clap soon found it necessary to take additional steps to enforce his position. Most important among these was the expulsion of John and Ebenezer Cleveland in 1745.[2] The two brothers had gone to their home in Canterbury, Conn., for the summer vacation, and while there attended with their father a Separatist Church, which was in the hands of one Solomon Paine, a lay exhorter. When they returned to college in the fall they were summoned before Mr. Clap and Tutor Whittelsey and ordered to make public confession that in attending the Separatist gathering they had violated "the laws of God, of the colony, and the college." They refused to do this on the ground that they had acted in ignorance of the laws. Whereupon they were expelled.

[1] Woolsey, *Historical Discourse*, pp. 106–107; Fisher, *History of the Church of Christ in Yale College*, p. 51.

[2] Trumbull, *History of Connecticut*, vol. ii., chap. viii., p. 142 f.

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An interesting anecdote following close upon this, which shows how the students were gradually asserting their rights in spite of Mr. Clap's measures, is related in Tracy's *History of the Great Awakening*.[1]

About this time some members of the Senior class in college subscribed money for printing an edition of Locke's *Essay on Toleration*. The Faculty heard of it, called the offenders before them, and extorted confessions from all but one. Just before commencement, the obstinate senior found that his name was omitted from the list of those on whom degrees were to be conferred. He went to the Faculty, and told them that he was of age, and had property wherewith to defend his rights; and that, if his degree was withheld, he would apply to the King in council for redress. He then left them; but was soon informed that he might take his degree with his class.

While matters were in this unsettled state, it became known that Whitefield was contemplating a second visit to America. He landed in October, 1744. In February, 1745, appeared the *Declaration of the Rector and Tutors of Yale College* in endorsement of the protest of the Harvard faculty against Whitefield and his conduct. But in spite of the increasing opposition, Whitefield, with the spirit of love and forbearance which always characterized him, pressed on through the colonies in his ministry. He visited New Haven for a second time in 1745.[2] Finding the college faculty hostile and Mr. Noyes unwilling to allow him access to the

[1] Tracy, *The Great Awakening*, p. 311.
[2] Bacon, *Historical Discourses*, p. 222.

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First Church, he spoke to thousands in the open air on the green from a platform beneath two great elms on the north side of the square.[1] The unfriendly attitude of Mr. Clap probably prevented many of the students from coming under the power of his words, and apparently no spiritual awakening attended his visit at this time.

For eight years after this, matters went quietly, with little change excepting considerable faculty legislation against intemperance until the year 1753, which marks the beginning of a new era in Yale's student religious life. It was in this year that the unceasing protests of the students and their parents against Mr. Noyes's preaching finally carried the day. The consummation of the desired end came from a very unexpected quarter—no other than Mr. Clap himself. During the years which followed the expulsion of the Clevelands, a complete revolution had taken place in his religious views and in his attitude toward the New Light preaching. He had studied into the matter thoroughly, had doubtless observed the faithful work of the New Light clergyman in the Separatist Church in New Haven and had become convinced of his sincerity. So favorable had his attitude toward Whitefield become that when the latter visited New Haven for a third time in December, 1754, it is recorded that "at even he made a visit to the President, who treated him much like a gentleman.[2]" Mr. Noyes's preaching, at its best, must have been ill adapted to his audience. It had called forth in Whitefield's

[1] Fisher, *History of the Church of Christ in Yale College*, p. 30.
[2] Dexter, *Yale Biographies and Annals*, Second Series, p. 355.

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journal as early as 1740 the sentence, "O that God may quicken ministers! O that the Lord may make them a flaming fire!"[1] John Cleveland had ventured to write in his diary some years later regarding a certain service which he attended that Mr. Noyes preached and "made a miserable hand of it."[2] It seems clear that Mr. Clap himself had been for some time dissatisfied.

I have heard the story [says Dr. Bacon[3]] that President Clap once undertook to expostulate with Mr. Noyes for not preaching better. "You do not know," said Mr. Noyes, "what an ignorant people I have to preach to." "Yes I do," said the President, "and I know that as long as you preach to them in this way they will always be ignorant."

President Clap also felt strongly that students such as his needed a different style of preaching from that suited to an ordinary congregation: The starting of an Episcopal Church in town made denominational complications. He therefore obtained the permission of the corporation for the college to withdraw from the First Church and have its own preaching service, and on November 25, 1753, the first meeting was held in College Hall. The appointment of Rev. Naphtali Daggett to the Professorship of Divinity—which included the college pastorate—in November, 1755, added another to the steps looking

[1] Belcher, *Biography of George Whitefield*, p. 187.

[2] Fisher, *History of the Church of Christ in Yale College*, p. 64. (Date of March 7.)

[3] Bacon, *Historical Discourses*, p. 240.

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toward a complete and final separation from the church in town.

The idea of a separate church within college walls was a new one, and aroused considerable opposition even outside of New Haven. Mr. Noyes, as might have been expected, protested vigorously. Perhaps if the truth were out, the financial loss in the non-rental of the pews of the fore-gallery disturbed him at first as much as the departure of his "ignorant audience." He pleaded that the students might come to his church for at least half the Sundays of each month, and finally agreed to let them come free of charge. This practice was actually carried out for a short time.[1] When, however, on June 30, 1756, the Church of Christ in Yale College was founded in answer to the petition of faculty and students, the breach was final. In 1757, President Clap presented the church with two silver cups for the communion service.[2] A special building for religious worship known as the Chapel and familiar in later years as the Atheneum was completed in June, 1763. With its erection Yale had her distinct church, pastor, and congregation.

It was to have been expected that a departure so novel as the organization of a separate church in the college community, which was vigorously opposed outside, would awaken a new interest in religious matters among the students themselves, if for no other reason than to meet this opposition. The second revival at Yale of which we have evidence occurred in 1757, under the leadership of the new

[1] Dexter, *Yale Biographies and Annals*, Second Series, p. 400.

[2] Fisher, *History of the Church of Christ in Yale College*, p. 22 n.

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college pastor. We have no records of the results of Dr. Daggett's evangelistic efforts other than the statement that there was an outpouring of the Holy Spirit during the year.[1] The revival was distinctive, however, in that it was a Yale revival, started within Yale walls by a Yale preacher, and including in its converts only Yale men.

The years from 1740 to 1765 at Yale formed a stormy period religiously. The ideals for which the students had striven, beginning with David Brainerd, were two—a living faith preached by a living preacher, and opportunity for individual participation in the religious life of the college. But it would not be right to argue that because the students finally carried the day, President Clap's position should be entirely discredited. While he undoubtedly erred in the expulsion of Brainerd and the Cleveland brothers, the ideal for which he had contended was also a legitimate one—namely, faculty supervision of the religious life of the college. It was unfortunate that he should have failed for many years to appreciate the elements of progress and development indicated by the young men's protest. So long as he continued to dictate, no reconciliation was possible. When, however, autocratic dictation gave way to fatherly and sympathetic supervision, the students met him more than half way.

The diary of John Cleveland, referred to above,[2] gives incidentally an interesting glimpse into the student religious life of these years. Before 1750,

[1] Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February, 1838, p. 293.

[2] Fisher, *History of the Church of Christ in Yale College*, pp. 59–67.

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voluntary prayer meetings were held by classes; a student religious meeting took place on Tuesday evenings; a day of prayer was observed in January, and men met in each other's rooms on Sundays, and even on week days at times, in little groups, for prayer and singing. We have already noted the personal work from man to man which was done by undergraduates in connection with the first revival. But of mission work, either home or foreign, as yet slight traces are found. Faculty and legislature frowned upon all such attempts. It remained for men of a later generation to impress upon the students of Yale their rights and duties in these directions.

After an interval of about ten years Whitefield visited Yale for the fourth and last time in 1764.[1] In the very place where his preaching had been bitterly opposed, and from which had emanated the protest against his itinerancy in 1745, he was received with courtesy by President Clap, and the two became completely reconciled. Whitefield was invited to speak in the College Chapel. He accepted and preached with great power from the text, "For other foundation can no man lay than that is laid, which is Christ Jesus." Events conspired to make the service a very impressive one. The story is well told by Professor Fisher :[2]

An extraordinary event had occurred just before his arrival. Some Frenchmen residing in town, who had remained neutral in the war between England and

[1] Tyerman, *Life of George Whitefield*, vol. ii., p. 476.
[2] Fisher, *History of the Church of Christ in Yale College*, p. 30.

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France, in which the colonies were actively engaged, had taken mortal offense at the conduct of certain wild students. Determined on revenge they gained admission into the kitchen where the food for the commons was prepared, and contrived to mix arsenic with a dish that was to be placed on the table. A great number of the students were seized with severe illness; but by immediately resorting to medical aid most, if not all, recovered. It was remembered that Whitefield made this singular occurrence an occasion of giving a solemn admonition to his hearers and a considerable number were brought to repentance. After he had taken leave of the students, "such was the impression he had made on their minds, that they requested the President to go after him to entreat for another quarter of an hour's exhortation. He complied with the request and the effect was what he called the crown of the expedition."

Within five years both Whitefield and Clap died, the former in 1770, the latter in 1767. This last picture which we have of the two is indeed a pleasant one—the venerable president acting as the representative of the student body, standing by the chaise in which the famous preacher was seated about to depart and earnestly pleading for even "one more quarter of an hour's exhortation" from the very man whose preaching had been characterized in 1745 as "a scheme to vilify and subvert our colleges." After years of misunderstanding faculty and students found through the Christian earnestness and sincerity of the Great Evangelist a common meeting ground and a means of lasting reconciliation.

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CHAPTER III

(1771–1794)

THE REVOLUTIONARY WAR AND THE RISE OF INFIDELITY

"The inquiry may here arise, What was the behavior of the Yale College student a century ago compared with that in the present generation? This inquiry is a difficult one to answer, because nothing is more fleeting and more changing than college manners, which fluctuate perceptibly from year to year, and receive their direction, it may be,—especially in a small college,—from one or two leading students."—WOOLSEY, *Historical Discourse* (1850), p. 51.

"It is a popular idea that a College is more wicked than other places, and a company of students more corrupt than other classes in society, and that a church in College is of necessity, or in point of fact, grossly deficient in godliness. Such ideas are wholly groundless. These current notions spring out of fallacies which might be easily exposed. The career of the men who have been trained in College and in the College Church for the past one hundred years, one would think, might serve as an answer to such injurious charges."—FISHER, *History of the Church of Christ in Yale College*, p. 41.

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CHAPTER III

THE REVOLUTIONARY WAR AND THE RISE OF INFIDELITY

IN the first period of Yale's religious history, from the founding of the collegiate school with Rector Pierson at its head to the accession of Mr. Clap, student initiative had played no part. In the second period, which embraced the great revival under Whitefield and the years immediately following until the close of President Clap's administration, the students, after a protracted struggle, gained a degree of individual freedom in religious matters, and faculty autocracy gave way to faculty supervision. In the third period now before us, which includes the dark and exciting days of the Revolutionary War and the closing years of the eighteenth century, singularly enough the pendulum swung to the extreme. Faculty supervision, always essential in student religious life, gave way almost entirely to student liberty, which, devoid of the necessary restraining influences, became license. These were years when, under the stimulus of the religious and political movements of the day making for freedom, all men thought. Free thought raised doubt. And

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doubt, undirected and left to run its course, produced infidelity.

Even in the closing years of President Clap's administration, who, in the language of Mr. Kingsley, "had great energy of character and even a superabundance of that quality which, in the forcible language of New England, is known as backbone,"[1] this spirit of license had begun to display itself. President Clap had made many enemies outside the college on account of his religious positions, and his opponents sought to get their revenge by rousing insubordination among the students.[2] A letter of Jared Eliot, one of the Trustees, to a friend, recording an event in 1761, contains the following:

It seems to be still times with our New Lights, but not at College, where there has been a tumult, the Desk pulled down, the Bell-case broken, and the bell ringing at night, Mr. Boardman, the tutor beaten with clubbs—not good fruits of Reformation. I was sent for but did not go.[3]

There was a tradition[4] current in 1783 that the president's Bible had been bricked up in the walls of the

[1] Kingsley, *Yale College*, vol. i., p. 65.

[2] When the Legislature attempted to secure a committee of visitation for the college in 1763, the President secured the statement of certain students that they had been advised by others not members of the college "to run into riots, rebellions and disorders to bring a scandal upon the college and the Rev. President's government of it."—Kingsley, *Yale College*, vol. i., p. 91.

[3] Dexter, *Yale Biographies and Annals*, Second Series, p. 682.

[4] Fisher, *History of the Church of Christ in Yale College*, p. 50. No trace of the Bible was found, however, when the Atheneum was removed.

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Chapel when the latter was in process of building in 1762. So long as President Clap remained at the head of the college such things might indeed occur, but after he had once taken the case in hand their repetition was improbable. When, however, he resigned in 1766, the college soon felt the withdrawal of his strong personality.

To succeed President Clap, Rev. Naphtali Daggett was made president *pro tempore*. He was the first graduate of Yale to be called to the position, all who had preceded him in the office of rector or president having been educated at Harvard. He had served as college pastor from the year 1755 and had given general satisfaction as a preacher. He did not, however, possess the administrative and disciplinary powers necessary for his new position. A patriot by nature, he was stirred by the rising opposition in the colonies against England, and Baldwin says of him that " his stimulating voice urged on his countrymen in the glorious cause of independence." [1] His eye was on the nation rather than on the individual; and he does not seem to have had much vital contact with the students during the ten years of his service. This estrangement of the president from his charges was, no doubt, made good in part by the coterie of brilliant young tutors who composed the faculty—men like Howe, Trumbull, and Dwight. When Jesse Lee, the great Methodist organizer, visited New Haven in June, 1771, it is reported that he preached in the court-house at 5 P.M. to a considerable congregation, among whom was the president of the college and

[1] Baldwin, *Annals of Yale College*, p. 103.

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many of the students.[1] But at the beginning of the Revolutionary War, the threatened invasion of New Haven by the British made it expedient to separate the students and place them in different towns. The freshmen were sent to Farmington, the sophomores and juniors, to Glastonbury, and the seniors, to Wethersfield.[2] For their spiritual edification the Professor of Divinity was ordered to visit them as often as convenient. Soon after this separation had been effected, Mr. Daggett resigned from the presidency, probably finding his work in educational matters now uncongenial by reason of the calls of patriotism upon his time and thought. At about the same time some of the tutors also resigned to become chaplains in the Revolutionary Army. Mr. Daggett still retained his position as college pastor, and, while holding that office, he led the charge against the British on the invasion of New Haven in 1779, receiving injuries at the time which resulted in his death a year later.

Rev. Ezra Stiles was at once chosen to succeed Mr. Daggett on the latter's resignation from the presidency. He entered upon his duties at a time peculiarly unfavorable for personal religion. The reaction from the excesses of Whitefield's revivals was still strongly felt. The Revolutionary War had just commenced. Dorchester characterizes the period upon which the college was entering as one in which "it must be confessed that the preaching of the gospel and the influence of the ministry were

[1] Stevens, *Memorials of the Introduction of Methodism*, p. 51.
[2] Woolsey, *Historical Discourse*, p. 31.

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'rather martial than sanctifying and spiritual.'"[1] Feelings of bitterness and revenge against the invaders animated all classes. The church, in its new *rôle* as a centre of patriotism, almost ceased to be the fosterer of personal piety. In many cases ministers became military leaders and "entered the struggle with Bibles and bayonets." It was unfortunate also that the young men of character and high purpose, who would have moulded student sentiment, were drawn away from educational institutions for service in the army and that their places were filled by those of less lofty ideals of self-sacrifice and patriotism, who came to college to escape being drafted.

President Stiles seems to have realized that these conditions called for immediate action and to have made determined effort during these troublous times when men's minds were centred upon the great struggle for liberty, to revive interest in personal religion at Yale. It was in 1780 that the famous dark day occurred which produced great religious excitement. Dr. Daggett, who still continued as college pastor, calmed the troubled waters by commenting that "the appearance was indeed uncommon and the cause unknown, yet there is no reason to consider it as supernatural or ominous. It is therefore hoped that no person, whether of a vapory constitution of body or an enthusiastic turn of mind, will be in the least terrified by it or inspired to prophesy any future events till they shall come to pass."[2] In that same year President Stiles approved the

[1] Dorchester, *Christianity in the United States*, p. 266.

[2] Fisher, *History of the Church of Christ in Yale College*, p. 21.

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establishment of a devotional meeting on Saturday evenings; and his diary records the joy with which he marked the increase of interest in religious matters. The surroundings of the college at the time were not such as to make the religious services always attractive. The New Haven poor-house and house of correction and the jail, which served also as a lunatic asylum, stood within or near the bounds of the present academic campus.[1] From these buildings, it is said, that "the moans of innocent prisoners, the cries of felons and the shrill screams and wild laughter of the insane were sometimes mingled with the sacred songs of praise and with the voice of prayer rising from the academic edifices."[2] It is certainly to the credit of Yale and of those who had her in charge that during this period, which is commonly known as the "dark age of American Christianity," at a time when only one other college in the land showed signs of a renewed spiritual life and concerning which President Green of Princeton could write "there was nothing in Nassau Hall that had the appearance or name of a religious revival,"[3] there should have occurred at Yale a religious awakening which brought into the ranks of the college church more accessions than at any time before in its history.

This spiritual awakening took place in the early part of 1783 under the forcible and practical preaching of Rev. Dr. Wales, who had been made Professor of Divinity the preceding June. During the

[1] Kingsley, *Yale College*, vol. i., p. 118.
[2] Bagg, *Four Years at Yale*, p. 17.
[3] Sprague, *Lectures on Revivals*, Appendix, Princeton Letter.

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spring of 1783, the little college church had consisted almost entirely of seniors, but in a single month eighteen new members were added from the other classes. Dr. Wales was a brilliant orator, of dignified and attractive presence, and the beginnings of his work among the students were remarkably successful. Unfortunately, at the outset of what promised to be a brilliant career, he was attacked with epilepsy. As the disease soon manifested itself when he was in public, he was forced to retire from active service. President Stiles was, therefore, compelled to take upon himself the additional duties of the college pastorate.

As a preacher Stiles was not a success. Of his Christian faith and practice in the face of the rising spirit of infidelity there was no doubt, for he had fought his way through scepticism some thirty years before, and was able to give a reason for the faith which was in him. As a lecturer on theology to selected and interested pupils he was doubtless unequalled, for he was pre-eminently a scholar, the greatest of his day in America. But when he attempted to preach to the students his sermons invariably took the form of learned lectures. He could instruct, but not inspire. Thus his devotion to learning, like Daggett's interest in politics, of necessity removed him from close and intimate fellowship with his pupils.

On the Lord's day [says Kingsley] he was peculiarly attentive to the preservation of order and decency: and to this end strictly enjoined it on the Tutors to visit the chambers of the students on that day. When the Professor of Divinity began his sermon in the chapel, the

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President arose and cast his eyes, with minute attention, over all the students, first on one side of the chapel and then on the other to see that they were properly seated and decently attentive. By such vigilant inspection he preserved a stillness and solemnity which the eminent talents of the Professor might not, alone, have uniformly assured.

It was under these circumstances, with the strong personal influence of Dr. Wales withdrawn and with little to stimulate the individual religious life,—in spite of President Stiles's deep personal, but self-centred interest in religion,—that French infidelity, which had swept the country at large at the close of the Revolution, enthroning intemperance, duelling and suicide, but especially immorality and the violation of the sacredness of all ties between man and woman, gained a foothold at Yale. It had become the fashion for young men who made any pretence at education to scoff at the forms of religion as the "shackles of superstition." Churches were known as "temples," and infidel clubs were formed whose purpose was "to reconstruct the universe without a God."[1] That this tendency at Yale ever extended above the student body to the faculty, that it ever gained enough foothold to cause the setting aside of any of the religious exercises of the college, voluntary or required, or that it at any time embraced the majority of the student body seems improbable. Francis Asbury, the "Apostolic Bishop of Methodism," visited New Haven as late as 1792

[1] For the invasions of French infidelity, see Dorchester, *Christianity in the United States*, pp. 313–24.

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and preached to an audience which included some of the students and President Stiles.

When I had done [he writes[1]] no one spoke to me. I thought to-day of dear Mr. Whitefield's words to Mr. Boardman and Mr. Pilman at their first coming over to America. "Ah!" said he, "if ye were Calvinists ye would take the country before ye." We visited the college chapel at the hour of prayer. I wished to go through the whole, to inspect the interior arrangements, but no one invited me. The divines were grave and the students were attentive; they used me like a fellow Christian in coming to hear me preach and like a stranger in other respects.

But not all the sessions of chapel in those days were as peaceful. Two years after Ashbury's visit an incident occurred which is related in Lyman Beecher's autobiography.[2]

One evening he (President Stiles) brought a foreign ambassador or other dignitary with him to prayers, but, being rather late, the students were in a row stamping, etc., all over the chapel. This mortified him exceedingly. He reached the stage, tried to speak to quell the tumult; could n't be heard; then up with his cane and struck on the stage, shivering it to splinters and broke out in a rage.

It seems probable that matters went from bad to worse religiously during the last years of President Stiles's administration until his death in 1795.

[1] Stevens, *Memorials of the Introduction of Methodism*, p. 135.

[2] Beecher, *Autobiography and Correspondence of Lyman Beecher*, p. 40.

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College was in a most ungodly state [wrote Beecher in his recollections of those days[1]] ; the college church was almost extinct. Most of the students were sceptical, and rowdies were plenty. Wine and liquors were kept in many rooms; intemperance, profanity, gambling, and licentiousness were common. . . . That was the day of the infidelity of the Tom Paine school. Boys that dressed flax in the barn as I used to, read Tom Paine and believed him. . . . Most of the class before me were infidels and called each other Voltaire, Rousseau, D'Alembert, etc., etc.

Undoubtedly, a large number of the student body awaited the appointment of a new president, confident that their former faith had been " a delusive if amiable weakness," and that " God was a hypothesis for which there was a low degree of probability " and in some quarters quite sure " that in two generations Christianity would altogether disappear." But in the Providence of God, a Daniel was to arise to judgment.

[1] Beecher, *Autobiography and Correspondence of Lyman Beecher*, p. 43.

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CHAPTER IV

PRESIDENT DWIGHT AND THE BEGINNINGS OF THE REVIVAL MOVEMENT

"The revivals in college, both ancient and recent, have been under the guidance of experienced and discriminating men. They have not been seasons of mere agitation, but times when religious instruction has been carefully imparted. They have been proved to be genuine by the improvement in morals, which has invariably followed in their train. And they have supplied the churches of the land with a body of ministers whose ability and devotion to their work are beyond a question."—FISHER, *History of the Church of Christ in Yale College*, p. 35.

"These movements in Yale College were free from the excesses of those in the churches outside."—MUNGER, *Horace Bushnell, Preacher and Theologian*, p. 23.

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CHAPTER IV

PRESIDENT DWIGHT AND THE BEGINNINGS OF THE REVIVAL MOVEMENT

IT seems probable that, during the college year 1794–1795, the Christian life of Yale was in a most perilous condition. The students, exposed to the subtle influences of French infidelity and wholly without such restraints and incentives as sympathetic pastoral guidance and vigorous appeal to the conscience from the pulpit, naturally found little to enlist their interest in the almost defunct college church. Among the one hundred, or more, young men then enrolled at Yale certainly not over one in ten openly professed religion.[1] The problems in the Christian life of the student body which confronted the successor of President Stiles were, it can thus be readily seen, grave ones. No man of ordinary powers and faith could have successfully met and mastered them.

Rev. Timothy Dwight, however, who was elected

[1] Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February 1838, p. 294 n. The number of students in college at the time was about 125.

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to the presidency and inaugurated in 1795, was in every way a most remarkable man. His personal influence over young men was great. Some twenty years before his election to the presidency, while serving as tutor at Yale, his class had petitioned that he be made president, and but for his youth he might even then have been chosen. Everywhere his enthusiasm was contagious, whether with soldiers in camp, among his pupils, or in the pulpit. He was an indefatigable worker, with an iron will and a mighty intellect, yet never so occupied as to lose his interest in any worthy enterprise which engaged the attention of the community. Men were drawn to him at once because they felt that he believed in them. "I would rather be sometimes cheated than not to trust in those around me," was one of his frequent remarks in his later years. Although firm in his discipline as a teacher, he controlled men by persuasion and reason rather than by sternness and rebuke. He was an organizer by instinct, and himself originated many of the national religious and missionary movements of his day. His influence was by no means confined to channels emanating from the schoolroom and pulpit. Roger Sherman placed him next to Washington in the general influence exerted upon America in the early years of the nineteenth century.[1] His writings were read extensively, one series going through forty editions in Great Britain alone. In religious matters the secret of his wonderful power over the hearts of men is not far to seek. He has revealed it in an address to one of the graduating classes at

[1] Sprague, *Annals of the American Pulpit*, vol. ii., p. 165.

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Yale. "Christ," said he, "is the only, the true, the living way of access to God. Give up yourselves, therefore, to Him with a cordial confidence, and the great work of life is done."[1]

The frank and direct way in which he met and overcame the infidels immediately upon his accession was characteristic of the man.

They thought the faculty were afraid of open discussion [says Lyman Beecher];[2] but when they handed Dr. Dwight a list of subjects for class disputation, to their surprise he selected this: "Is the Bible the word of God?" and told them to do their best. He heard all they had to say, answered them, and there was an end. He preached incessantly for six months on the subject, and all infidelity skulked and hid its head.

During the first year of his presidency he took occasion also to give practical talks to the students on habits of study.[3] A remarkable evangelistic sermon of his on "The Harvest is Past," first preached in 1796, and repeated to succeeding generations of college students, caused a lasting effect on his hearers.[4] So solicitous was he for the influence which those who went out from Yale would exert upon the country that he prepared a special series of sermons on "The Nature and Danger of Infidel Philosophy" for the graduating class in 1797. These discourses,

[1] Dwight, *Baccalaureate Discourse*, 1814.

[2] Beecher, *Autobiography and Correspondence of Lyman Beecher*, p. 43; see also Baldwin, *Annals of Yale College*, p. 145.

[3] Fisher, *Life of Benjamin Silliman*, vol. i., p. 39.

[4] Beecher, *Autobiography and Correspondence of Lyman Beecher*, p. 146.

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afterwards printed, were widely read throughout the land.[1]

The seven years from President Dwight's accession in 1795 to the revival of 1802 have been often characterized in Yale annals as the darkest in the religious history of the college. One Sunday in particular, late in 1799, or early in 1800, when but one undergraduate student was present at the communion service, has been generally accepted as the day on which religion at Yale was at the lowest level that it ever reached. It is, however, difficult to account for the revival of 1802 on such a hypothesis. The spiritual awakening which took place in that year was, next to the great revival of 1831, the most far-reaching and permanent in its effect of any that Yale has witnessed. And, singularly enough, it was brought about by no evangelist from the outside, as had been the case in the revival of 1741. It apparently resulted from a deep spiritual interest which existed among the students themselves. Rev. I. N. Tarbox (Yale, 1839), a historian of this period, some twenty years ago felt the force of these facts, although firmly convinced that the aforementioned communion Sunday was the evil day of Yale's history. "At the very beginning of this century," he writes, "the religious depression was at the lowest as measured by formal outward acts; but an internal process was going on, destined under the Providence of God to bring relief."[2] Thanks to evidence of great value which has recently come to light, it is now possible to state with positiveness what that

[1] Fisher, *History of the Church of Christ in Yale College*, p. 33.
[2] Kingsley, *Yale College*, vol. i., p. 273.

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internal process was, to trace the causes which led up to the revival of 1802, and to explain on grounds, quite other than those usually advanced, the much-abused communion Sunday of 1800. In the light of this evidence, supported by the testimony of Lyman Beecher quoted above,[1] it is safe to assert that the battle with infidelity and immorality at Yale had been won as early as 1796, and that from that year till 1802 the majority of the students of Yale were earnest, persistent seekers after the truth.

But let us see first on what slight evidence this dark-day myth rests. A tradition was current in college in 1838 that in the year 1799–1800 the college church was almost extinct and contained but a single undergraduate member. Professor Goodrich, in his article on "Revivals of Religion in Yale College," which was published in that year, after diligent inquiry took occasion to qualify this tradition.

> The religious state of the college [he says] was extremely low at the close of Dr. Stiles' presidency in 1795. It is not true, however, as has sometimes been supposed that the college church at this time was almost extinct. The names of eleven undergraduates have been pointed out to me by persons then in college, who are *known* to have been professors of religion in 1795. About four years later the number was reduced to four or five; and at one communion only a single undergraduate was present, the others being out of town. This fact has given

[1] Beecher, *Autobiography and Correspondence of Lyman Beecher*, p. 43.

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rise to an erroneous inference that the church at this time contained only a single undergraduate.[1]

Mr. Tarbox was able to locate the single undergraduate who was present on the occasion of the communion Sunday in 1800, having grown up under his ministry.[2] He was Shubael Bartlett of the class of 1800, pastor of the church of East Windsor, Conn., for over fifty years. Mr. Tarbox relates that he often heard the story from Mr. Bartlett's own lips. It should, however, be noted in regard to the first bit of testimony that Professor Goodrich expressly states that other church members who might have been at communion on the occasion in question were out of town. In regard to the second, Mr. Bartlett must have related the story to Mr. Tarbox some time during the years from 1825 to 1840, when the whole country was continuously shaken by revivals, and entire communities were quickened. Under these conditions the religious life of the years 1795–1802, even if it were perfectly normal, would seem low in comparison with the scenes witnessed in 1831 and 1835.

While pondering over Professor Goodrich's statement the writer found in the Yale University Library two dusty, worn record-books whose stained pages and oft-times well-nigh illegible script gave evidence of great age. They bore the name of the *Records of the Moral Society*. A slight examination showed their great value as bearing upon the student religious life of the period under consideration,

[1] Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February, 1838, p. 294.

[2] Kingsley, *Yale College*, vol. i., p. 270.

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and also conclusively established the fact that the religious work by students and for students, which is popularly supposed to have begun at Yale with the founding of the Christian Social Union in 1879, dates from nearly a century before.

The Moral Society of Yale College was founded by twenty-five students, three of whom were graduates, twelve seniors, six juniors, and four sophomores, on April 6, 1797. It thus antedates the founding of the Saturday Evening Religious Society of Harvard College by five years. No member of the faculty was concerned with its inception, nor was any instructor connected with it till November 2, 1815, when Tutor Fisher, after much discussion by the students on the expediency of such a step, was offered the presidency, and accepted.

There is no reason to suppose that President Dwight was acquainted with the proceedings of the organization. It was a secret society, and the following vow was taken at admission, viz.: "You, and each of you, promise in presence of these witnesses, that you will never, either directly, or indirectly, reveal any part of what you are now to be informed."

He who divulged the officers, laws, or proceedings of the society was to be expelled. Members were, however, permitted to make known all punishments inflicted by the society, if the crimes for which they were inflicted had previously come to the knowledge of persons not belonging to the society.

The purpose of the society is stated in the preamble to the constitution:

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Since Morality is essential to happiness in this life and in that which is to come, and since it is equally necessary to the usefulness and respectability of all human institutions, the formation of a society for its promotion in this Seminary must be considered an object of high importance. Influenced by these considerations, the undersigned do hereby form themselves into a Society for the promotion and preservation of morality among the members of this University to be known by the name of the Moral Society of Yale college.

Every candidate upon admission was compelled to assent to the following questions:

(1) Will you endeavour to regulate your conduct by the rules of morality contained in the Bible?

(2) Will you endeavour by all prudent means to suppress vice and promote the interests of morality in this Seminary?

(3) Will you as long as you continue a member of this society wholly refrain from every kind of profane language?

(4) Will you never be guilty of playing any game in which property is concerned; and will you also refrain entirely from playing cards whilst you continue a member of this society?[1]

Meetings were held once in three weeks, beginning the second Thursday in each term either at Mr. Bronson's, Mr. Cooke's, Mrs. Morse's, or the court-house. At each meeting a debate on some

[1] After 1823 the following was added: "(5) Will you, so long as you continue a member of this society, abstain from the intemperate use of spirituous liquors?"—*Constitution of the Moral Society*, p. 25.

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moral or religious subject was held, with three disputants on each side, and an oration was delivered. The subjects chosen for debates and orations show at once that the society was distinctly religious and not an organization merely for ethical culture:

"Can the veracity of the Deity be proved from Revelation?"

"Is a divine revelation necessary to mankind?"

"Can the decrees of God be reconciled with the free agency of man?"

"The Nature and Truth of Miracles and of the Scriptures."

"Did all mankind descend from Adam?"

"Ought ministers of the Gospel to be exempt from paying taxes?"

"Was the deluge universal?"

"Is either of the Apocryphal books divinely inspired?"

"Was Jesus of Nazareth the promised Messiah?"

In spite of much discussion the final outcome of the debate was invariably orthodox. The meetings of the society did not lack life. "We had a long, stormy, dark debate," writes the secretary on one occasion.[1] "May such nights be rare for the sake of human nature."

Besides the debate, opportunity was given each week for open confession by any member for improprieties committed during the week. The society also kept a watchful eye on the morals of the whole college and its members promptly rebuked the offenders. As censor its decrees were invariably treated with respect. On March 6, 1798, a

[1] April 11, 1816.

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special meeting of the society was called. The president stated that

> a number of the students of College had practiced gambling this term, and that this crime was from good authority proved particularly against three persons, and that the most influential members of this Society, after conferring together upon the subject, had thought proper to adopt some measures to discountenance this practice in general and more especially to prevent the practice at the present time.

The president called for proof:

> Mr. Bronson first gave in his testimony which was to the import that certain persons of the senior and also of the sophomore class had to his knowledge repeatedly *plaid* cards for money at a certain tavern in town, during the present term; and furthermore that these said persons had enticed others of the freshman class to gamble with them.

A committee of six was appointed to take the case in hand, and reported satisfactorily at the next meeting. At another time the secretary entered upon the minutes regarding the society that " never were its own morals more true or those of the Students in general more strictly watched than at present." On December 23, 1801, a member also reported that " since profanity prevailed in college in so uncommon a degree he thought that the Society ought to use their influence in suppressing them." The society appointed a committee to inform a number of the most serious of the impropriety and danger of

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their conduct and to say that unless they desisted "their conduct would be made known to the authority of college." Just one week later the committee reported that they had warned the offenders, that the men behaved with propriety, and promised reformation.

Shubael Bartlett, the sole undergraduate present at the famous communion, was made a member of this society on April 25, 1797, the second meeting after its foundation. He was one of six freshmen admitted on this date, the first group to be initiated from the class of 1800. He was elected secretary of the society on June 12, 1798, and minutes in his handwriting extend from August 14, 1798, to July 9, 1799. At the latter date he became a member of the select committee (Committee on Admission), the next step in the *cursus honorum* of the society. He was also librarian. He was later elected vice-president, and finally president in September, 1800. During the four years of his connection with the college the Moral Society included between one third and one half of all the students in its membership.

It is, therefore, with intense interest that we examine the minutes of the society for the year 1799–1800, to detect traces of a decline in the morals and religion of the college. All through the fall term of 1799 the society met regularly. On December 2d they discussed the question, "Is there a particular Providence?" and decided the debate in the affirmative. The disputants were all prepared, but, marvellous to relate, Mr. Shubael Bartlett, in common tradition the only man interested in religion in

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those days, was not prepared when called upon to deliver the oration of the evening, to which duty he had been previously appointed. He presumably paid a fine of fifty cents for the said delinquency.[1] The next meeting of the society, on January 6, 1800, was postponed, since it fell on quarter-day, a regular holiday in the college. On Monday, February 3, 1800, there is this striking entry in the minutes: "There being but few members in town we adjourned to the first Monday in March."

"About four years after," we remember that Professor Goodrich wrote (the time to which he referred being the latter part of 1799 or the beginning of 1800), "at one communion only a single undergraduate was present, the others being out of town."[2] On Sunday, February 2, 1800, we know communion was observed,[3] and it is certainly safe to infer that if a large majority of the members of the Moral Society were absent from town on the Monday following, their absence certainly extended over the day preceding. The membership of the Moral Society would unquestionably include the church membership. Thus the absence of undergraduates from communion on a Sunday which in every respect corresponds to Professor Goodrich's and Dr. Tarbox's *dark day* is explained on grounds other than the low state of religion in college, as

[1] *Constitution of the Moral Society*, Article 5, Section 8.

[2] Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February, 1838, p. 294 n.

[3] Clap, *Annals of Yale College*, p. 69. "The sacrament of the Lord's Supper is accordingly administered in the College Hall or Chapel on the first Lord's day in each month, agreeable to the practices of the colleges in England."

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was the case at another communion Sunday in September, 1801, when no undergraduate was present, record of which is to be found in the class book of 1802.[1] And what of Mr. Shubael Bartlett? No doubt, smarting under the sting of the fifty-cent fine incurred at the December meeting of the society, he remained in town to perfect the tardy oration and attended the services of the Sabbath as usual. We know that the oration was delivered at the next gathering of the society in March,[2] when it was decided in debate "that the immortality of the soul could not be proved from the light of nature," and fourteen new members were taken in from the senior, sophomore, and freshman classes, most orthodox and vigorous proceedings for men and times heretofore characterized as almost hopeless.

These facts constitute a more reasonable working hypothesis to account for the great revival of 1802. It is reasonable to infer that the college church, virtually without a pastor since 1783, was exerting very little influence upon the student community at President Dwight's accession in 1795. Infidelity and immorality had gained some foothold in the college. The president immediately exposed the shallowness and dangers of the infidel life of the day, and within a year his personal Christian views had gained universal respect and quite general acceptance. Finding nothing to meet their special needs in the apparently lifeless Christian organization then

[1] *Brief Memoirs of the Members of the Class Graduated at Yale College in 1802*, p. 9. (Yet 36 members of the class of 1802 were connected with the Moral Society.)

[2] March 3, 1800.

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existing, the students formed the Moral Society for an earnest discussion of the great themes of life. Effectually controlling student morals by this means and listening weekly to the inspiring sermons of the president, they laid in the years 1797–1801, in the college, that deep moral foundation which must always precede a revival of religion whose results are permanent.

In the early spring of 1802 the effects of the great national revival, which had commenced in 1797 in Kentucky and Tennessee and soon spread over the whole country,[1] began to be felt at Yale. Students entered the college from states which had been touched by it. A little body of young men agreed to meet day by day in earnest prayer that the college might be included in the general awakening. As a result of these efforts, before long some students presented themselves for membership in the college church. The number increased with each communion, and when Jeremiah Evarts, a prominent member of the senior class, at length came forward, the interest became general throughout the whole college.[2] There were no special religious services in the Chapel, nor were the regular college exercises interrupted. Students began to meet together for confession and prayer, and President Dwight, with other members of the faculty, held countless personal interviews with inquirers. The revival lasted till the end of the summer term, the spring vacation making no break in its intensity. Sixty-three students joined the college church and

[1] Dorchester, *Christianity in the United States*, p. 368.

[2] Tracy, *Memoir of the Life of Jeremiah Evarts*, p. 19.

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many others united with their home churches.[1] It was pre-eminently an awakening of the students of Yale from a moral to a religious life. Twenty-five members of the senior class, no one of whom had ever been "expelled, rusticated, or publicly admonished," united with the college church on the Sabbath before graduation.[2] The Moral Society had served its purpose well with them in introducing them to a deeper life, the needs of which only the church of God and its ordinances could meet. It was in the same revival that Benjamin Silliman, then a tutor at Yale, was converted. A letter to his mother under date of June 11, 1802, records the state of the college during the revival.[3]

> Yale college is a little temple: prayer and praise seem to be the delight of the greater part of the students while those who are still unfeeling are awed into respectful silence.

It is estimated that out of about one hundred and sixty men then in college eighty were converted during this year.[4]

Three years after this revival President Dwight permanently assumed the college pastorate in addition to his duties as president. The corporation seem to have been reluctant to invest him with the office before, probably because some of the more

[1] Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February, 1838, p. 296.

[2] *Brief Memoirs of the Members of the Class Graduated at Yale College in 1802*, p. 8.

[3] Fisher, *Life of Benjamin Silliman*, vol. i., p. 83.

[4] Tracy, *Memoir of the Life of Jeremiah Evarts*, p. 21.

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conservative members were not in accord with his advanced theological views. But his deep personal interest in the students and their constant recourse to him in all religious perplexities made him, after his services in the revival of 1802, the only logical candidate for the position. So the objections heretofore held were waived. It was this deep, personal interest of President Dwight, above all else, which led to the revival of 1808. There had been marked religious interest in the city of New Haven for some time without the slightest effect upon the college community. President Dwight was greatly distressed lest the students should be unmoved, and one evening at prayer poured out his feelings in such an earnest and frank way that every one understood what was on his heart. The next Sunday he preached with great effect to a deeply moved audience from the story of the young man of Nain, taking as his text, "Young man, I say unto thee, arise!" The interest spread from man to man without undue excitement from April till the end of the term. President Dwight held weekly meetings for inquirers. In all there were about thirty converts, twenty-two of whom joined the college church.[1]

In striking contrast to the revivals of 1802 and 1808, President Dwight and the faculty seem to have taken no initiative in the revival of 1812–1813, which was distinctively a student movement.[2] The death of Tom Paine, the infidel, as a common drunkard, a few years before, and the strong, popu-

[1] Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February, 1838, pp. 297–299.

[2] *Ibid.*, p. 300.

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lar sentiment awakened thereby against infidelity and immorality, may have had its effect upon the student body.[1] Certain it is that during the year 1813 the Moral Society was at the height of its power, and that its members were the moving spirits in the spiritual awakening. Under date of July 4, 1813, there is the following note in the records:

> The year past the society has flourished in a manner superior to all other years. The number has been great: the members have been spirited, peaceful and done honor to the society. No member has been expelled or even corrected. The last term ought ever to be remembered by the society, in which a great part of the Senior class awakened to their eternal interest, as well as a number from the other classes which greatly increased the society. May the society still continue an ornament to the institution, a friend to sound morals and religion and an encouragement to all those who believe in the manner with which God is delighted.

It was early in the winter of 1812–1813 that several members of the senior class, one of whom was the librarian of the Moral Society,[2] mostly unknown to one another, engaged in prayer for this spiritual awakening. When the revival was first thought of, a certain senior, Elias Cornelius by name, was agreed upon as the man that was likely to oppose it.[3] Special prayers were offered by a number for his conversion. The change in this man soon after

[1] Dorchester, *Christianity in the United States*, p. 524.
[2] Edwards, *Memoir of Elias Cornelius*, p. 22.
[3] *Ibid.*, pp. 21, 22.

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was sudden and complete, and made a great impression upon the college. "I perfectly recollect," wrote one of his classmates, "of his making his first entrance into the Moral Library of which I was librarian and drawing the Memoir of Susanna Anthony." [1] He broke soon after with evil company and profanity. In time he became fully conscious of Christ's power and presence, and was the happy instrument of leading nearly twenty members of his own class to accept the Christian faith before graduation, a class in which previously not over four had been openly professors of religion. By his labors, between eighty and one hundred students of all classes were awakened to a new sense of their Christian responsibility.[2]

It was during these years of active evangelistic effort at Yale that the Unitarian movement, whose creed was that "salvation must be obtained by culture," obtained control of Harvard. As President Hadley has shown,[3] it was in a large measure because of her firm adherence to the prevailing religious views of the country at that time, while Harvard embraced a never generally accepted theory, that Yale soon became a national institution, drawing her students from all quarters and creeds. In *Peter Parley's Recollections of a Lifetime* we get a glimpse of the veneration with which Yale was regarded by outsiders in those days. "In the summer of 1809 he visited New Haven, then a sort of a Jerusalem

[1] Edwards, *Memoir of Elias Cornelius*, p. 22.

[2] *Ibid.*, p. 25. See also Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February, 1838, pp. 300–301.

[3] Hadley, *Four American Universities*, article "Yale," pp. 49–51.

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in his imagination, a holy place containing Yale College, of which Dr. Dwight was president."[1] Another writer at a later date characterized the college as the "Eden of America."[2]

The last revival during President Dwight's term of office took place in the spring of 1815. For some time previous a secret meeting for prayer had been held at an early hour on Sunday mornings at a private room some distance from the college.[3] The causes which led up to the revival are best told in Professor Goodrich's own words.[4]

These prayers were at length answered and a revival of great power commenced in the first week of April, 1815. Its immediate cause was the reading at Sabbath evening prayers of an account of the death of Sir Francis Newport, which has since been printed as a tract. It was then customary for the members of the Senior class taken catalogically to read on that occasion a short sermon or other piece selected by the faculty. The person to whom this duty fell that evening was far from being seriously inclined: but the solemn recitals of this narrative which he had never before seen affected his mind so deeply that he read with increased emotion as he advanced and at last ended in a faltering accent and with tears. Such an exhibition of feeling where it was least expected, operated at once with a kind of electric power on the whole body of students. Nearly every individual in the college became anxious for the salvation of his

[1] *Peter Parley's Recollections of a Lifetime*, vol. i., p. 338.

[2] Stevens, *Life, Letters, and Journals of Rev. and Hon. Peter Parker, D.D.*, p. 34.

[3] Edwards, *Memoir of Elias Cornelius*, pp. 33, 34.

[4] Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February, 1838, p. 301.

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soul; and those who had been most thoughtless seemed to be most affected.

This revival was pre-eminently an emotional one, and results were far less satisfactory than those of any which preceded. So great was the anxiety that the students petitioned for a suspension of college exercises that they might give their entire attention to religion. This was refused, but meetings in each entry of the college dormitories were held every afternoon, which were conducted by the faculty and graduate students of theology. Some eighty men professed to have been converted during the year.

Two years later, early in January, President Dwight died. Almost his last message was a sermon preached in 1816 after his partial recovery from the illness which ended in his death. With weakened powers and scarcely able to stand in the pulpit, he pictured to the students "how life and his own life appeared to him as he looked back from the brink of the grave and the open gates of eternity." These solemn words, followed so soon after by the death of the one who uttered them, must have moved the whole college to higher and better living. For nearly a quarter of a century President Dwight's commanding Christian personality had impressed itself upon every man who had entered Yale. And during the whole of the next generation it continued to inspire his devoted pupils and successors.

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CHAPTER V

PROFESSOR GOODRICH AND THE GROWTH AND OUTCOME OF THE REVIVAL MOVEMENT

"An instructor in this School of the Church is not a mere teacher of a given branch of science. He holds a peculiar relation to the Kingdom of Christ; and if he be a sincere disciple of the Saviour, he will be interested in the spiritual good of his pupils, and will pray, in the social meeting and in the closet, for their salvation."—FISHER, *History of the Church of Christ in Yale College*, p. 43.

"The religious activity, or more concisely the religion of Yale when I was a student was chiefly comprised in one man—Professor Chauncey A. Goodrich. This fiery-minded consecrated soul, inheriting the theological traditions of New England and New England colleges was an influence to inflame other minds. His spiritual care extended over every one who came for instruction within college walls."—Professor JAMES M. HOPPIN, '40.

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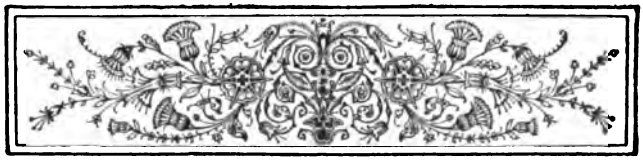

CHAPTER V

PROFESSOR GOODRICH AND THE GROWTH AND OUTCOME OF THE REVIVAL MOVEMENT

THREE men came into prominence in the Christian life of the college upon the death of President Dwight. Rev. Jeremiah Day, calm, foresighted, and tactful, was called to the presidency; Rev. Eleazar T. Fitch was made college pastor, and Rev. Chauncey A. Goodrich entered the permanent teaching staff as Professor of Rhetoric. Dr. Fitch was an able theologian and a good preacher, but he was by nature shy and ill-fitted for the work of a pastor. The duties of the latter office, therefore, from force of circumstances and in an unofficial way, were assumed by Professor Goodrich, who possessed the same vigorous evangelistic spirit which had characterized President Dwight, whose pupil he was. To-day no biography preserves the record of Professor Goodrich's life, with its marvellous testimony to the possibilities for effective Christian service open to the consecrated teacher. Since he was himself the sole historian of Yale revivals, there remains no mention whatever in the printed account of the important part he played in the spiritual

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awakenings of the college. As undergraduate or instructor he must have witnessed, and unquestionably was an important factor in, all but two of the nineteen revivals which were embraced in the period of more than half a century, from the accession of President Dwight till the opening of the Civil War. His impress upon the lives of hundreds of Yale men is amply attested by the surviving graduates of the first half of the nineteenth century, who gratefully record that they learned from this man, in the classroom and out, lessons deeper and of more permanent value for after-life, than any prescribed in the college curriculum.

The religious exercises of the college, both required and voluntary, remained practically unchanged during the years in which Day, Fitch, and Goodrich were in office.

If as townsman [writes Donald G. Mitchell],[1] I knew nothing of the hazings and aromatic incense burning about South Middle, I had a very vital knowledge of the hardship of being routed from bed at half-past five and of travelling in the winter season through snow drifts (before the days of Goodyear rubber boots) to college prayers at six; where the obscurity of the old chapel was lighted only by whale oil lamps flickering in the frosty atmosphere and where the uneasy shuffling of benumbed feet was sure to come into the pauses of good Dominie Day's tremulous invocations.

Rev. D. K. Turner, who graduated from Yale in 1843, has furnished a very complete picture of the religious life of these days.

[1] *Semi-Centennial Record, Class of 1841*, p. 6.

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Morning and evening prayers were held in the Chapel commencing in the morning in summer at five o'clock A.M. and in winter at six o'clock A.M., and in the afternoon at five or six o'clock according to the season. On Sunday morning the service was half an hour later. All the students in the four regular classes were required to attend; if any one was absent four times in one term without a proper excuse he would receive a warning from the Faculty; two warnings were followed by a letter to his parents; and three warnings by suspension. The old Chapel was filled, the Seniors sitting in the middle block of pews nearest the pulpit, the Juniors in the next most eligible seats, and the Sophomores and Freshmen in those towards the door.

Three or four monitors taken from the most advanced classes, the best scholars being usually appointed, were allotted to each class to take account of absentees. While the Scriptures were read, these persons rose, faced those over whom they were stationed and jotted a mark in a book against the names of such as were not there. At morning prayers, President Jeremiah Day always officiated, when he was in good health, and in the evening, one of the professors in turn. Professor Benjamin Silliman, when he conducted the exercise, always prayed for the friends and relatives of the students, who were "scattered up and down in the land." Professor Denison Olmsted also was often present, and when it fell to his lot, not infrequently read the twelfth chapter of the book of Ecclesiastes.

In the morning there was no singing, but in the afternoon a choir of twelve or fifteen students sang a hymn announced from the pulpit. No books were distributed through the audience and no voice was heard below the gallery.

On the Sabbath public worship was held twice a day,

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at which Rev. Eleazar T. Fitch, D.D., Pastor of the College Church, preached usually a doctrinal discourse in the morning and one of a more practical character in the afternoon.

All students who were members of Congregational churches at their homes were expected to present letters of recommendation to the College Church soon after their arrival and unite with it. Those of other denominations were allowed to worship in the different churches of the city. Few availed themselves of this permission except Episcopalians, of whom there were thirty or forty from the four classes. The Sacrament of the Lord's Supper was celebrated three times every quarter, and on almost all those occasions several were received by letter and sometimes a few by profession of their faith.

A prayer and conference meeting was held in the Theological chamber in the Lyceum building, I think, every Sabbath afternoon at five o'clock at which Professor Chauncey A. Goodrich, D.D., usually presided and made an address on some topic relating to practical piety. The room was usually well filled with students, most of whom were professors of religion. Besides the leader some other person, frequently an undergraduate, enlarged upon the subject treated of, or one connected with it, and several prayers were offered. The first meeting of each month was generally missionary in character. Each class also commonly held a weekly prayer meeting in one of the recitation rooms, which was adapted to keep alive and augment the flame of religion in the hearts of those who participated in it.

Reference has been made to the mission meeting on the first Sunday of each month. Soon after President Day's accession in 1818 a Society of Inquiry Regarding Missions, the first body of its kind

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at Yale, was founded,[1] and continued uninterruptedly till 1852, when it was reorganized as the Yale College Missionary Society.[2] Under this name it met for four years, when it was again known as the Yale Society of Inquiry.[3] Two years later, in 1860, it went back again to the old name of Yale Missionary Society,[4] and continued thus until it was dissolved early in the seventies. Besides taking charge of the monthly concert it furnished religious literature for the reading-room on Sundays.[5] Another interesting movement of the years 1818–1821 was the Lycurgan Society for the Promotion of Simplicity in Life and Morals. It was called into being by the extravagances in dress which had developed among the students. It existed for only a short time, however, dying as soon as it had exposed the follies of luxury, and simplicity had been again restored.[6]

The years 1820, 1821, 1822, 1823, and 1824 were each marked by a revival of religion. The total number of converts in these five awakenings must have been considerably over one hundred and fifty. The first two were the result of previous awakenings in New Haven city churches, which spread to the college, and both received some impetus from the labors of outside preachers and city pastors. The third sprung from a voluntary Bible class, the first

[1] *First Annual Circular to the Churches of Connecticut from the Missionary Society in Yale College*, 1834, p. 2.

[2] *Minutes, Yale Missionary Society*, October, 4, 1852.

[3] *Ibid.*, January 8, 1856.

[4] *Ibid.*, June 8, 1860.

[5] Bagg, *Four Years at Yale*, p. 211; *Yale Banner*, 1873.

[6] *Reminiscences of Scenes and Characters in College*, 1821, p. 126.

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of which we have record in Yale annals, in which Weeks's Catechism was used as a basis of study and which, being largely attended, was followed by a course of lectures on the doctrines under discussion. Of the causes and extent of the revivals of 1823 and 1824 little is known.[1]

It was natural that so regular and uninterrupted a series of religious awakenings as these from 1820 to 1824, which tended to accentuate sharply, year after year, the lines between the regenerate and those who were not, should arouse some opposition among the latter class. The years 1823 and 1824 witnessed a great many deeds of violence in the college, which finally culminated in the firing of a charge of gunpowder in the College Chapel late one winter evening in the early part of 1824.[2] The pulpit was blackened, the communion table shattered, and every pane of glass in the building broken by the explosion. The motive which prompted the perpetrators was, undoubtedly, a spirit of mischief rather than of actual malice, and the fact that the new Chapel, which was occupied a few months later, was nearly completed, may have justified them in their own eyes in the partial demolition of the older building, which had nearly served its original purpose.[3] The college community, however, was not

[1] Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February, 1838, pp. 303–305.

[2] Sturtevant, *Julian M. Sturtevant*, p. 96.

[3] Mr. Frank E. Hotchkiss states that when the Chapel was in process of building at this time, a bottle of brandy was placed in one of the columns by a student who afterwards became a devoted minister of the Gospel. The bottle was found when the building was altered in 1876.

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disposed to condone the offence in the slightest. Julian M. Sturtevant, the leader of the famous Yale Band of Illinois, was then a student in college and has given us, in his autobiography, the following interesting account of the outcome of the affair:[1]

We were of one mind. This could be endured no longer. There was a term of reproach and ignominy which was freely applied to any one suspected of reporting to the authorities. It was the custom to call him a "Blue Skin," and no one who was not in Yale college at the time can have any conception of the peculiar sting which the term carried. We decided to disarm that scorpion. We solemnly pledged ourselves to each other to communicate to the authorities every violation of the order of the college of which we could get any information. We called our league the "Blue Skin Club." With such a name and such an aim we determined to increase the membership as fast as possible; . . . in a short time we had about one hundred pledged to co-operate without having communicated our plan to any one not in sympathy with us. Then the secret came out and the whole institution became a boiling caldron. But the work did not stop, for in a few days a large majority of the students were members of the Blue Skin Club.

Three men who opposed the movement, perhaps the perpetrators of the act, were reported to the authorities and dismissed.

In a very few days [continues Mr. Sturtevant], the excitement died out and tranquillity reigned. The moral and Christian principle of the students saved the college.

[1] Sturtevant, *Julian M. Sturtevant*, pp. 96 ff.

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The revival of 1825, which followed close upon the institution of the Blue Skin Club, was unique in its beginning.

In the spring of 1825 [says Professor Goodrich],[1] there was another and more extensive outpouring of the Holy Spirit. One who was then a member of the Senior Class has since informed me that the commencement of that better state of feeling in the church which led to this revival may be traced to the humble, persevering efforts of a single individual of but little standing and influence in college. Deeply affected at the thoughtless state of his impenitent companions, for whose salvation nothing was doing by the children of God, he invited one and another of his brethren in the church to his room, requested them to unite with him in prayer and besought them to put forth that influence which they possessed to so much greater extent than he did, in endeavors to awaken the brethren to prayer and united effort for the conversion of those around them. God smiled on his humble labors. Some of the leading members of the church were reclaimed from their backslidings and a spirit of fervent supplication was given them from on high. The revival which followed in the present instance was apparently the means of conversion of more than thirty souls. It was a solemn and searching work.

The revival which followed this two years later, in March, 1827, was likewise preceded by earnest prayer, this time on the part of the church, and was especially distinguished "by the conversion of a knot of very wicked young men, whose piety at a

[1] Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February, 1838, pp. 305–306.

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subsequent period became equally eminent." A revival in 1828 was brought about chiefly through the exertions of James Brainerd Taylor, then a student in the Yale Theological School. A revival is also recorded in the year 1830. Probably over a hundred men confessed Christ as a result of these four spiritual awakenings.

It was during these years and as a direct result of the revival of 1825 that the first organized movement for temperance was made. A Yale Temperance Society, started in 1826,[1] was reorganized in 1832, and various societies under this name are found till after 1870. In the report of the Young Men's Temperance Society of New Haven, published in 1835, it is stated that there was a temperance society connected with Yale College which was founded on thoroughly cold-water principles, but the New Haven Society was not informed regarding its numbers. Its members seem to have pledged themselves to abstain from the use of intoxicating liquors during their connection with the college as undergraduates. While there were periods when such a society exerted a strong influence upon the college, it is doubtful whether it was ever as potent a force for temperance as other organizations, whose efforts in the same direction were more far-reaching, though less conspicuous and direct.

The revivals of 1820 to 1830 owed much to the active and devoted work of the students in the Theological School. In addition to the labors of James Brainerd Taylor in the revival of 1828, we shall have

[1] It would appear that the subject of Temperance had been agitated as early as 1823. See note, p. 58.

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occasion to observe the active participation of many of the theological professors in later revivals. In 1822 this department of the college had been founded upon the petition of fifteen young men, who were pursuing special theological studies under the private instruction of several of the academic professors. Three years after the foundation of the school the students showed their active interest in the Christian life of the college as well as that of the country in general, by starting a Society for Christian Research. This society met regularly to hear reports on the progress of Christian work. Its members were divided into four committees—on Domestic Missions, on Foreign Missions, on Correspondence with other Colleges and Seminaries, and on People of Color,[1] the latter department being no doubt suggested by the anti-slavery reform movement, which was just beginning to agitate both church and state. Later, in 1831, a Committee on Seamen was added which may have been suggested by encounters of the college bully with sailors, so frequent in the years from 1820 to 1830. Certain it is that for many years Yale had very little to do religiously with the outlying districts of the city. But the Society for Christian Research widened the horizon of its members from the confines of the Yale community, and this in turn reacted on the undergraduates. Its Committee on Correspondence kept in constant touch with the colleges and seminaries not only of this country, but also of Great Britain, France, and Germany. As a result of one of its meetings the famous Yale Band of Illinois was or-

[1] By-Laws of the Society, article iii.

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ganized, the services of which in the cause of education in the West were inestimable. The society kept in connection with the missionary interests of the undergraduates through its president and vice-president. Another bond of union lay in the fact that its membership was open to the tutors of the college in addition to theological students. It may have been the cause either directly or indirectly of the founding of several of the mission Sunday-schools in 1829, in some of which students have continued to work for nearly three-quarters of a century.

The revival of 1831 was unquestionably in every way the most far-reaching in the history of Yale. One hundred and four students are known to have joined the church as a result of it, and seventy-four of these made the public profession in the College Chapel in the presence of their classmates. It brought about a spiritual awakening in the city of New Haven, as a result of which nine hundred persons were converted. Its effect upon student morals and order was so great that for a year not a single student was disciplined by the faculty. The preparations for the revival were systematic and thorough. At the opening of the fall term of 1830 a number of active Christian students, prominent among whom was Peter Parker, who had just entered the college from Amherst to take his senior year at Yale and who was to be afterwards distinguished for his missionary and diplomatic service in China, met and decided to visit all the professed Christians of the college and to urge upon them a deeper and more pronounced Christian life. Some opposition at the start, from men who resented

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personal interference in religious affairs, was soon disarmed by the kindly spirit and evident earnestness with which the work was carried on. Late in November the number of those interested in spiritual matters had increased to such a degree that Professor Goodrich was prevailed upon to take charge of a Bible class, which had been agreed upon by a mass-meeting of the whole college assembled in chapel. The class met regularly with increasing numbers. During the winter vacation daily meetings were held in the college for prayer by those who remained in town. At the opening of the winter term in January the revival began in earnest. It spread quietly and with no emotional display, until it had included nearly every man in college. Horace Bushnell, then tutor in the college and a special student of law, was led to accept Christ as a result of the general awakening. His conversion had been brought about by a deep sense of responsibility for the spiritual welfare of the young men in his division, who, as a body, had remained unmoved. His frank statement to the division that he had decided to unite with the church of Christ was no small factor in the spread of religious interest.[1] The Christians, daily increasing in numbers, met in prayer every morning, for a few moments after breakfast, and then went about their work as usual. All denominations united in the effort. With the exception of an extra sermon on Sunday evening, and frequent meetings for inquiry, there were scarcely any additional religious services. President Day and Peter Parker were often present at the

[1] Cheney, *Life of Horace Bushnell*, pp. 55–57.

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class prayer-meetings and gave much wholesome counsel. The revival was characterized by the awakening of interest in Home and Foreign Missions. Under Peter Parker was formed the United Band of Foreign Missionaries of Yale, with exactly the same aims as the present Volunteer Band. It was a secret society, every one of whose members was pledged to go to the foreign field " if God permit."[1] It continued for seven years, and no organization of its sort reappeared again until 1890, when the Yale Volunteer Band was organized. Peter Parker's evangelistic labors in West Haven, Hamden, Westville, and Fair Haven must have given added impetus to the newly organized Sunday-school work at Broadway, Dixwell Avenue, and the African Sunday-school on Temple Street.[2] The revival work ceased during the first week in April, when several of the officers of the college and many of the students turned their attention to the movement in the city to which the work in the college had given the impetus. As Professor Goodrich has well expressed it," the revival in college was merged into the revival in town."

Shortly after the revival of 1831 the Moral Society, which had become distinctly theological in character, was changed into the Rhetorical Society of the Theological Department of Yale College. As early as 1828, on account of the predominance of

[1] See Constitution, Minutes, and Biographies of Members in Yale University Library. See also Stevens, *Life, Letters, and Journals of Rev. and Hon. Peter Parker, D.D.*, p. 58.

[2] Stevens, *Life, Letters, and Journals of Rev. and Hon. Peter Parker, D.D.*, p. 64 ff.

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students of the Divinity School in its membership, the constitution was considerably altered and its name was lengthened to the Moral and Theological Society of Yale College. After the year 1831 the reasons which had originally called the society into existence were satisfied by other agencies. The social and religious needs which it had formerly filled were met by the missionary, temperance, and Sunday-school organizations and by the vigorous life of the college church. Its function as censor of college morals had already been assumed by the organized body of class deacons or church committee.[1] The era of practical religion which the revival of 1831 inaugurated made the sole remaining feature of the society—its discussions of religious theories—no longer of supreme interest to any but specialists in theology. In the thirty-five years of its existence as a college religious society it had embraced nearly a thousand students in its membership. Its forms became obsolete with the changed conditions, and as a society it ceased to exist. But its spirit has persisted through the years, and toward the beginning of the twentieth century it reappears as the Young Men's Christian Association.

The revival of 1831 should not be confounded with the one which followed in 1835, and which resulted in about fifty conversions. This latter awakening started from a group of five seniors who met every evening in prayer and increased their number gradually to fifteen as men caught their spirit. Finally, a meeting for prayer of all the church members in college was called at the per-

[1] See Chapter X.

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sonal invitation of President Day. The sympathy of other churches was solicited and the services of an outside preacher (Dr. Kirk, of Boston)[1] were engaged. The death of an earnest Christian man caused increased thoughtfulness. This revival, beginning, as had so many others, during the week of prayer for colleges, lasted until the end of the term.[2]

The revival of 1835, as well as the less effective ones of 1836 and 1837, aroused some opposition. A sharper line was now evidently drawn between Christians and those who were not. The annual recurrence of revivals in connection with the day of prayer in February of each year caused much comment. The following minute is recorded in the Church Committee Records for January 21, 1838: "In consequence of revivals having occurred in this term for several years past successively, the impenitent in many instances are forward to reproach Christians as concerted together to get up a revival together again during the present term." The opposition went so far as to result in the placarding of the college campus with posters disparaging the revival movement. And, indeed, in both the country and the college these were times of excitement and passion. The great financial panic in 1836 and 1837 had caused much suffering and trouble. William Lloyd Garrison's frenzied attack on the church in 1837 was not without its effect. At Yale the Firemen's Riots and the killing of Tutor Dwight give evidence of the presence of a disturbing

[1] Testimony of Professor G. E. Day, '33.

[2] Goodrich, "Revivals of Religion in Yale College," *Quarterly Register*, February, 1838, p. 309.

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element in the college in the early forties. But the testimony of surviving graduates of these years bears witness to the fact that this spirit of disorder was confined to a very few men. "In all my experience," writes Dr. Bailey of the class of 1846, "I have never known a better or healthier influence for good than existed in Yale in 1842–1849." Dr. Bulkley reports that of the class of 1844 over three fifths were church members.

The revival of 1841 under Elder Jacob Knapp, the evangelist, Rev. E. N. Kirk, of Boston, and Professor Nathaniel W. Taylor, of the Yale Divinity School, occurred in the midst of these troublous times. Elder Knapp, whose preaching had aroused opposition in many places, but regarding whose earnestness there was no doubt, came to New Haven for a six-weeks' evangelistic campaign in the city in the early part of 1841. He preached daily in the First Baptist Church and many students attended regularly. His style of preaching to the impenitent has been characterized by one who heard him at the time as "lurid and tremendous,"[1] but there was no special trouble until one evening he took occasion to publicly attack and expose the frequenters of a notorious gambling-house in the city, several of whom were students.[2] The young men whose names he had thus published banded themselves together with others to the number of thirty-eight in a club to break up his meetings. "Armed with clubs and knives," they appeared in the vicinity of the church for several nights in suc-

[1] Letter from Mr. Robert Aikman, '43.

[2] Elder Jacob Knapp's *Autobiography*, pp. 115–119.

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cession in spite of the " tithing men." We will let the Elder tell the rest of this story:

The mob was finally broken up by the following providence. One of them had sent me an abusive letter, threatening my life if I did not leave the city. On the evening of the day in which I received it, a number of the desperadoes came into the sanctuary, and seated themselves in the gallery. Shortly after I had commenced preaching a rifle ball was thrown at me; but hitting the shade of the lamp, it was turned out of its course. Some thought it had been shot from an air-gun, but the possibility is, that it was thrown by hand. Brother Teasdale immediately arose, and read to the congregation the letter referred to. This letter called me " the prince of liars "—because I had related publicly how God had broken up a mob in Rochester by sending thunder and lightning—and challenged a repetition of the scene. Deacon Sage of Rochester, who was providentially present, rose and corroborated my statement. No sooner had silence been regained, than a flash of terrific lightning blazed through the house, followed by awful peals of thunder and torrents of rain. This marvellous coincidence effectually dispersed the mob.

Two of the band were afterwards converted and both of the proprietors of the gambling-den became deeply interested in religion. After this, during his stay in the city, Elder Knapp preached in the Chapel by invitation once or twice, with good results.

Inasmuch, however, as a large number of the students were not influenced by Elder Knapp's preaching, President Day, early in February, sent a committee of students to New York to secure the services of Rev. E. N. Kirk, of Boston, who was at

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that time conducting evangelistic services in the city. He came in answer to the invitation, and he and Rev. Nathaniel W. Taylor, of the Divinity School, preached on alternate nights daily for three weeks. Inquiry meetings were also held daily, and every evening after supper there were half-hour prayer-meetings in the students' rooms. The interest in religious matters was so great that the annual Junior Ball was omitted.[1] As Tutor Silliman had done much to promote the revival of 1802, and Tutor Bushnell that of 1831, so the services of Tutors Strong and Stoddard are gratefully remembered in connection with this revival. In all about seventy-five men were converted as a result of the labors of Knapp, Kirk, and Taylor.[2] In contrast to the opposition which he had aroused at the beginning of his labors in the city it may be noticed that Elder Knapp was presented by the students with a purse of $120 and a testimonial signed by nearly seventy names on his departure from New Haven.[3]

From 1842, for over fifteen years, until the great national revival of 1857 and 1858, religion in the country at large experienced a marked decline. The excitement aroused by the Millerite agitation of 1842, followed by the failure of the prophecies of its leaders for the end of the world, caused many people to look with distrust upon all religion.[4] But this

[1] Elder Jacob Knapp's *Autobiography*, p. 119.

[2] Letters of Rev. G. S. F. Savage, '44, and Mr. Robert Aikman, '43; Means, *Life of Edward N. Kirk*, p. 157.

[3] Elder Jacob Knapp's *Autobiography*, p. 115.

[4] Dorchester, *Christianity in the United States*, pp. 518–520, 693.

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movement does not seem to have gained a foothold in Yale. "Quiet, deep, permanent," are the adjectives which a graduate of the class of 1856 employs to characterize the religious life of the college during the fifties.[1] President Day resigned, it is true, and soon after him Professor Fitch, but into their places came men of equally earnest Christian purpose and power, though representative of a younger generation. Professor Goodrich, "in whom, perhaps more than in any other member of the faculty, survived the old-time revival spirit of the college," still remained as the religious counsellor of the students, while men like Silliman, Hadley, Porter, Thacher, Olmsted, and Taylor continued to give religious counsel and instruction. Mr. Frederick Alvord, of the class of 1855, has contributed the following picture of Yale during these years:

The four years from 1851 to 1855 cover my college life. Their religious character is still vivid in my memory; indeed, I may say that no other feature of that life stands out so vividly or so impressively as the religious. Other impressions fade with the passing years while this abides in full strength. . . . There was the universally beloved President Theodore D. Woolsey, whose piety was the brightest gem in the diadem of his many brilliant attainments. If, as another has well said, "God made the Presidents of Yale," he surely must be included. His prayers at morning worship in the Chapel were characterized by such simplicity, childlikeness, soulfulness and directness of communion with God as to make them models of beauty and impressiveness. Like the dews of the night upon the landscape

[1] Mr. Wolcott Calkins.

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they left a blessed benediction upon us all. His preaching bore the same marks as his prayers. There were few absentees and fewer still indifferent hearers among the students when it was known that the President was to preach. In a remarkable degree his personality was stamped upon all his thoughts. He sought to make Christian character central and all-controlling among scholarly attainments, the one thing to be supremely desired, and what made his words all the more impressive was that he himself was a bright illustration of their truth.

It was customary to hold a general midweek religious meeting in the lecture room of the Atheneum. This was known as the President's meeting and was always largely attended. It was led by one of the students and for the first half hour was a free meeting for them, when the President would take up the theme and for fifteen minutes talk upon it in his own fresh and impressive way. It was a rare treat to hear him. On one occasion the triumphs of God's grace over the human heart was the topic. In speaking of the difficulties it sometimes has to encounter he referred to his own experience by way of illustration. He said he had naturally an exceedingly irascible temper, that it had been the bane of his life, and when the claims of God were presented to him his wicked heart rose in rebellion, and it was not until after a long and hard struggle that he was willing to surrender, and then added, "If I have been in any degree able to conquer this bad temper it is wholly due to God's grace."

But there were others. Chauncey A. Goodrich was a man of lively emotions, of revival spirit and of pronounced religious character. Our close contact with him was through the Sabbath evening meeting which he conducted in the Atheneum. These meetings were open to all and were usually crowded.

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In connection with the college pulpit Fitch and Fisher stand before me in vivid outline, the one in his setting glory, the other in his rising promise. Dr. Fitch, though an old man then, retained much of the vigor of former days. In 1852 Dr. Fitch retired and Rev. George P. Fisher took his place. The students greatly enjoyed the ministrations of Dr. Fisher. Quiet in manner, genial, scholarly, fresh from foreign study, his thought cast in a modern mould, he gave a new impulse to the religious life of the college. Not that there was any break with the past; it was simply a step higher, where there was a broader outlook.

The force of the college pulpit was greatly reinforced by occasional preachers. Such men from New Haven as the elder Bacon, Dutton, Cleveland, Strong, and Phelps, and from abroad J. L. Thompson of New York, Storrs of Brooklyn, Hawes, and the incomparable Bushnell, not to speak of others, men so alike in power yet so variant in its exhibition.

Under such influences, in the year 1858 occurred the last great religious awakening of the era under consideration. It had its rise in what is popularly known as the "Prayer-Meeting Revival," which passed over the country during these two years, 1857 and 1858.[1] The Yale revival started on the day of prayer for colleges and, according to the testimony of Mr. H. E. Barnes and Mr. E. B. Furbish, both of the class of 1860, was characterized by multiplied and crowded prayer-meetings, which sometimes embraced every member of a given college class. There were no special preachers. The members of the faculty most prominent in the

[1] Dorchester, *Christianity in the United States*, pp. 693–694.

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meetings were President Woolsey, Dr. Fisher, Professors Goodrich and Thacher, and Tutor Hutchison. No special church services were held. There were early morning entry prayer groups, and large numbers of the students took part in the morning meetings held in Centre Church by the townspeople. On Sundays many students went by twos to surrounding towns and held evangelistic services, one livery stable-keeper, Philemon Hoadley, who never let horses on Sunday, giving free use of his teams for this purpose during the revival. The college church was greatly augmented by the conversions at this time.

With this awakening the revival movement, which had been inaugurated by President Dwight in 1802, and which was continued after his death by Professor Goodrich, his pupil and successor in the religious confidences of the students, was brought to a close. "Religion is without doubt the better for the popular evangelist," says John Watson in the introduction to Drummond's *Ideal Life*,[1] "although there be times when quiet folk think that he needs chastening; religion also requires in every generation one representative at least of the higher evangelism." President Dwight and Professor Goodrich were pre-eminently such representatives, each to his own generation. To the Yale men of the first half of the nineteenth century, they made the Christian life a rational and a normal thing, yet, at the same time, a thing of such supreme importance as to call for public confession even to self-humiliation as the initial act of acceptance, and for

[1] Drummond, *Ideal Life*, p. 31.

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self-surrender and active Christian service as the means of its continuance. Men accepted this gospel because it satisfied their deepest needs, and Yale has not yet ceased to gather in the returns from the bread cast upon the waters through the evangelistic spirit of Dwight and Goodrich.

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CHAPTER VI

(1861–1900)

RECENT EPOCHS OF CHRISTIAN LIFE

"Each generation of men restates the Christian ideals. The qualities of character which were emphasized by our fathers are viewed perhaps in a different proportion by us. Honesty, truthfulness, integrity, abide the same, but the metaphors under which the Christian life is set forth change, and many of the characteristics of the typical Christian man of our day are unlike those of the typical Christian man of another day. Especially is this true among students. In the last twenty years a new type of college Christian man has developed, like his predecessor in sincerity, straightforwardness, and honor, but fonder of Paul's military metaphors, less introspective, more joyful and merry even, and with a stronger sense of the call to a life of full Christian service, because perhaps more aware of the opportunities, while scarcely more awed by the responsibilities."—SPEER, *A Memorial of a True Life*, p. 11.

"They were sent, not as advocates but as witnesses, and they gave their testimony with a freshness and simplicity that went to the hearts of the older people who listened to them. Of course there were crudities and indiscretions. But one would rather have had these than undue maturity and bumptiousness, of which there was next to nothing."—SMITH, *The Life of Henry Drummond*, p. 328 (comment on student work).

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CHAPTER VI

RECENT EPOCHS OF CHRISTIAN LIFE

WITH the death of Professor Goodrich in 1860, the long era of revivals, faculty-inspired and faculty-directed, which had extended over half a century, came to an end. Barring one period of special religious interest beginning in the spring of 1866, the college experienced nothing which could be called a spiritual awakening in the old sense of the word from the year of Professor Goodrich's death until the first visit of D. L. Moody to New Haven in 1878. During these two decades many minor changes of importance took place in the Christian life and work of the college. But beneath all a process was going on, more fundamental and far-reaching than any in the previous history of religious effort. It was the passing of the control of the voluntary religious life of Yale from the pastorate into the hands of the students themselves.

When Yale was younger and her sons were fewer, in the days when the Church's dictum in regard to all questions of religion was final, no other rallying-point for the forces of good was needed than the college pastorate. But when, shortly after the Civil War, the laity awoke to a fuller realization of the

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privilege and responsibility of doing its own religious thinking and of carrying on its own practical Christian work, the natural result was that it desired to organize itself. Thus it was that at Yale, Christian work by students and for students in time made the college pastorate less necessary.

The protest against the college pastorate as the representative of the old order first made itself felt in the abolition of certain required religious exercises which formed a part of the duties of that office. Evening prayers were done away with in 1859 and some years later the afternoon preaching service on Sundays was made voluntary, and finally disappeared altogether. All through the sixties there was a growing feeling that the students should assume some definite control of a department of college life in which, as in literary work and in athletics, they were vitally interested. This becomes increasingly more apparent in the records of the meetings of the class deacons.[1] It is interesting to note in the records of the Bethany Mission School—an account of the purposes and development of which is given elsewhere[2]—the desire of its officials to secure the services of some one else than the pastor to give the address at the dedication of the mission building. Frequent conferences by students with the president, incorporating protests against ineffective work done by the pastor, point toward a striving after some change, as yet undefined but very imperative in the minds of the young men. "All felt," writes President McClure of the Class of 1870, "that ideal conditions did not exist and longed for some

[1] See Chapter X., p. 199. [2] See Chapter XIV., p. 257.

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better day when the religious element in Yale might be more prominent and more effective."

It is remarkable that Yale's religious life was not more seriously affected by the Civil War, as it had been by the Revolution; especially when matters were in such a process of change and when account is taken of the fierceness of the struggle and of the fact that the national character of the college caused bitter sectional divisions in every class. Yet Christianity does not seem to have suffered. Judge Baldwin of the Class of 1861, writes:

I should attribute the general interest taken by the students in religion in those years — and it was great — largely to the absence of much insistence on dogma and of anything like cant which characterized whatever we heard of Christianity from any of the faculty. We were led to look on high character as the great thing—on Christ as the highest type of it, heaven-sent to show how the divine could be blended with the human.

"The great majority of the students were self-respecting and self-contained," writes Boyd Vincent, of the Class of 1867. To the earnest Christian character of the faculty, especially of such men as President Woolsey, Professor Thacher, and Professors Hadley and Dana, this remarkable state of affairs must be ascribed. "President Woolsey seems to me to have been the centre of the spiritual as much as the intellectual and administrative life of the college," writes one of his pupils.[1] Another says[2]: "He was one of those men in whose presence impurity could not live and whose every word was an

[1] Rev. J. L. Ewell, '65. [2] Hon. S. E. Baldwin, '61.

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inspiration toward sincerity and truth." The voices of Professors Hadley and Dana were often heard at the meetings of the church. No higher testimony to Professor Thacher's hold upon men can be given than the fact that, for many years, he successfully filled Professor Goodrich's position as leader of the Sunday evening voluntary service.

Shortly after the Civil War the protest for greater undergraduate activity in the religious life of the college had assumed definite shape in the formation of the Berkeley Association of Episcopalian students. The society has continued to the present day with scarcely a change in its constitution and work. Its object is the promotion of Christianity according to the doctrine, discipline, and worship of the Protestant Episcopal Church: *first*, by uniting the Episcopalians of the university in a weekly service, and *secondly*, by engaging in mission work in and about New Haven. With its inception a new problem was raised. It was whether the Christian work of the university should be on a sectarian or interdenominational basis.

At about the same time the religious life of the Sheffield Scientific School began to engage attention. The school had been officially recognized as a department of Yale in July, 1861, and its enrolment in the latter part of the sixties included over one hundred. As early as 1864[1] the church committee had discussed the propriety of a representative of the scientific school in its body. But for various reasons it was then thought best that each department

[1] Minutes of Church Committee, March 14 and April 3, 1864.

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should work out its own religious problems. The Sheffield students, thus left to themselves, organized the Christian Union of the Sheffield Scientific School, of which record is found in 1870, and which continued until after the founding of the Young Men's Christian Association. Its officers were a president, vice-president, and a secretary and treasurer. Its meetings were held on Thursdays at 6.45 P.M. in different rooms of North Sheffield Hall. Later the time of meeting was changed to Tuesday evening. Instead of co-operating with the academic organization the scientific students also formed a separate temperance society.

President Woolsey's resignation in 1871 opened the way for what may be termed the *Era of Dissolution.*

The administration of President Woolsey [says Hadley],[1] which terminated in 1871, had borne the impress of his personality in every detail. A man of tremendous force, first-class scholarship, and high ideals, he had secured fellow-workers of the same sort, and had infused the whole college with a spirit of thorough work and lofty aims which has been worth more to it than anything else in its whole history. But President Woolsey was born before the days of modern science, and though he acquainted himself with its results he scarcely sympathized with its fundamental spirit. . . . And his force of character and purpose was so great as to hold the whole college in his own lines of thought.

The removal of President Woolsey's strong but conservative spirit gave opportunity for the discarding of many of the old traditions in the religious as

[1] Hadley, *Four American Universities*, article "Yale," p. 63.

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well as other departments of college life. In 1871 there still existed at Yale a number of religious and moral organizations of great antiquity, handed down from the early years of President Day's administration. But it is a significant fact that the records of many of these organizations had not been kept after about 1865, and long before that date the societies themselves existed in large measure as formal bodies. Lists of members appeared in the *Banner* and *Pot Pourri*, but meetings were rarely held and were invariably perfunctory in character. As instances may be cited the missionary and temperance societies. Even the records of the church committee or board of deacons follow this same course, growing more and more formal until they cease altogether, except for some slight notes of attendances kept by the college pastor. The deacons continued to meet with the latter officer during all this period, but the missionary and temperance societies soon went out of existence.

In addition to the growing sentiment against the old forms of organization, another reactionary tendency of the period should be mentioned. It was the development among many students of an agnostic trend of thought due to the invasion of the writings of Huxley, Herschel, Spencer, and Matthew Arnold, and possibly to be accounted for by the mercantile and materialistic tendencies of the people of America in the years from 1870 to 1880. The Christian life of the college was, of course, more deeply influenced and unsettled by these movements than it would have been had there existed a vigorous Christian organization in the college. But the

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scepticism was never defiant, as it had been a century before. Yale was particularly fortunate in having on her faculty during these years of the contest between science and religion one of the most eminent scientists of the world, and it was in no small measure due to the fact that men knew that the Christian faith of Professor James D. Dana had not been shaken, but rather was strengthened by the new discoveries, that scepticism gained little permanent foothold.

Yet in spite of these disorganized conditions resulting from the change from the old to the new order, the general religious tone of the college in the seventies was strong and healthy. "Yale from 1865 to 1870 was the cleanest community, morally speaking, I have ever known," writes Mr. G. D. Miller, of the Class of 1870. Mr. Bushnell, '74, who represents the next college generation, bears witness to the fact that in the years from 1870 to 1874 "the sum total of undergraduate sentiment was high and manly and unmistakably Christian." Mr. Scudder, '80, a representative of the closing years of the period, says: "In all particulars Yale was a most healthy place, the moral standard was high and strict in reality, though careless outside observers might not have reached this conclusion. Life there nurtured true sturdy manhood and countenanced no shams."

And indeed, although there was no organized system of Christian work, there were many independent and unassociated forces making for righteousness.[1] A part of the old forms had indeed

[1] Letters of Mr. E. M. Noyes, '79, and Mr. C. E. Richards, '82.

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disappeared, but the traditional religious atmosphere of the college was a very powerful factor. The college church was given a new place of prominence by the erection of Battell Chapel in 1876, and the coming of Rev. William M. Barbour to the pastorate in 1877. The day of prayer for colleges continued to be observed regularly and always with marked spiritual effect. "Our class prayer-meetings," writes Professor E. S. Dana, "were held twice weekly, and were pretty well attended, calling out a gratifying degree of interest from a certain portion of the class." Work in the Bethany and Broadway Sunday-schools, and in the Boys' Club, which had been started by a member of the Class of 1875, engaged the earnest efforts of many. The visits of Horace Bushnell to the chapel and the annual talks of Phillips Brooks before the Berkeley Association, together with the Lyman Beecher lecture course, helped numbers to a truer appreciation of the meaning of Christianity. Voluntary Bible classes, conducted by members of the faculty, especially Professor Packard, were of great value to those who took part, and the Sunday evening praise service in Battell Chapel assisted in making religion attractive.

But the great lack of these years was some one co-ordinating and energizing agency for the forces of good.

The main power of religion as an influence over students' lives [says President McClure] lay in the individual student, who walked with God as well as with his fellows, and who tried to bring home to their hearts the vital matters of the will of God.

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There was all too general a feeling, as one member of Yale during these years has expressed it, " that no one cared what became of other men religiously. It was each man for himself."

It was shortly after 1878 that the movement for a definite Christian organization came to a head. During that year Dwight L. Moody, just returned from his marvellous campaign in Great Britain, was prevailed upon to visit New Haven. He spoke in a large wooden tabernacle erected on Whalley Avenue especially for his use. Many of the students attended the services and sang in the chorus, but the college community as a whole was very little affected by his visit. After he had left the city the question was raised of inviting him to return for a special series of addresses to college men. The idea met with general favor, and in response to an invitation Mr. Moody replied that one condition of his coming would be the securing of a petition signed by five hundred men. The names were quickly obtained and a few weeks later Mr. Moody came. " As at Princeton," writes Mr. Aiken, '81, " so at Yale Mr. Moody's manly, genuine, whole-souled personality won the students, while his preaching went straight to their hearts." A large crowd remained to the after-meeting in the chapel and fourteen rose for prayers. For over twenty years after this first visit, until his death, Mr. Moody came to Yale at intervals, never failing to gain the respect and love of all who heard him in each succeeding college generation.

Mr. Moody's visit contributed largely toward the establishment of that co-ordinating agency for which

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men had for some years been groping. He stimulated new ideas and opened the eyes of men to the possibilities of organized work. But the movement itself seems to have been one of student initiative, and to have been guided and fostered mainly through the efforts of a member of the faculty, Professor Cyrus Northrop. Mr. Northrop had been connected with the college since 1863 as professor of rhetoric, occupying the same chair which had been occupied earlier in the century by Professor Goodrich. In 1872 he had been led to realize more fully the religious needs of the students and to associate himself more closely with them in their voluntary religious efforts. It was to him that Dill and Boomer of the Class of 1880 first came with the scheme for the Christian Social Union. By his counsel and encouragement the Union became a reality, and his inspiring words to the entering classes at the first meeting of the society in each year were a feature in the life of every class. The story of the beginnings of the Union and of the steps which led to its final merging into the Young Men's Christian Association of Yale University, as well as the remarkable growth of the latter organization, will be told elsewhere.[1] Suffice it to say here that in this organization, with its special building, Graduate General Secretary, and varied departments of practical Christian work, Yale has found a satisfactory co-ordinating agency for the forces of her student Christian life.

The history of Yale's voluntary religious work for the past two decades is essentially that of the

[1] See Chapter XI.

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work of the Christian Association. To-day practically all the student religious life of the university is centred in and directed from Dwight Hall. It has not been simply because Yale introduced the Association form of organization that the phenomenal development of the past twenty years has taken place. No form of religious organization is of avail unless vitalized by a deep and abiding spiritual atmosphere. The Association organization was adopted as the best channel for the expression of the rich heritage of two centuries of Yale's religious traditions, and it has proved its right to continue in that capacity.

Largely through the efforts of the Association Yale was enabled to secure the presence of Henry Drummond in a noteworthy series of evangelistic addresses during the fall of 1887. The attendance at the seven services at which Drummond spoke averaged four hundred. The strong appeal to students of athletic and social prominence in the college on the ground of their greater influence and hence increased Christian responsibility won for the cause of Christ a host of supporters and for the Association a position of leadership in the college community which it has ever since retained. To Henry Drummond's abiding influence, as to that of no other man, Yale is indebted for the predominance of its Christian athletes.

Soon after Drummond's visit the tremendous impetus which he gave to the Christian life of the whole college found expression in the formation of two clubs, one of Catholics, known as the Catholic Club, through the efforts of Professor Robinson;

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the other of Methodists, known as the Oxford Club, as a result of Bishop Vincent's visit. The increasing size of the college classes had brought more men of these denominations into the student community, and they were led to associate themselves together. But these organizations represented a tendency distinctly un-Yale in character, toward separation rather than unification. Had the Association not been broad enough to furnish to the individuals who composed these societies a satisfactory substitute for denominational organization in its own branches of work it is probable that these two societies, together with the Berkeley Association, might have divided the religious life of the college into sects. But the situation was fairly met and frankly discussed, and in time the three societies, as independent organizations, ceased to exist. The Catholic Club was merged into a resident organization under the Dominican Fathers of New Haven. The Oxford Club transferred its treasury and membership to the Association, confining its efforts to an annual reception for the Methodist students in the college. The Berkeley Association continued its midweek service of prayer as well as some forms of mission work for such of the students as should desire the Episcopalian form of service; it has also provided the university for many years with an admirable course of sermons; but its president meets regularly by invitation with the governing board of the Association and in all branches of work it is in complete harmony. Thus that unity in religious work has been secured which has come to be more and more the spirit of the present age. In this unity

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has lain for the past ten years one of the secrets of the strength of Yale's religious life.

As the college has expanded into the university, the Association has likewise grown and made its way into the different departments. In 1884 the Christian Union of the scientific school became the scientific department of the Association. Soon after the inauguration of President Dwight, Dr. Barbour resigned from the pastorate which he had held since 1877. Inasmuch as the office of Graduate General Secretary of the Christian Association, which had just been instituted, readily incorporated much of the pastoral work which had formerly been included in the duties of the Livingston Professorship of Divinity, and since the students desired a succession of preachers in Battell Chapel, President Dwight himself assumed the office of acting college pastor, and there has since been no regular incumbent. The voluntary religious work of the college has been in the hands of the Christian Association.

Little by little the Association has incorporated into itself the best features of the Christian life and work of Yale of the past. There have been six notable revivals within the last twenty years—those of Moody in 1878 and 1890; of Drummond in 1887; of McKenzie in 1893; of Moody and George Adam Smith in 1899, when conservatism and higher criticism united in bringing from the same platform the message of Christ to Yale[1]; and finally of Mott and

[1] Mr. Moody was asked how he and Mr. Smith, holding such different views regarding inspiration, could appear on the same platform. He replied, "Perhaps in God's sight we are not so far apart as we appear to be to man."

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Speer in 1900,[1] when one hundred students publicly professed Christ as Saviour and Lord. In these six spiritual awakenings the student of Yale's religious life sees the best features of the old-time revival movement live again. The temperance agitation of days gone by finds its counterpart in the organized effort of the Christian men of the college to fight all extravagances in the social life. The time-honored diaconate now constitutes the governing board of the Association. Peter Parker's United Band of Foreign Missionaries appears again in the Yale Volunteer Band. The far-famed Yale Band of Illinois is rejuvenated in the campaign of the Yale Missionary Band of 1899 in the cities of the United States on behalf of Foreign Missions, or, more exactly, in the Yale University's Mission in the East. If there are less men entering the ministry to-day than formerly there are more Christian laymen in the non-clerical professions. The intercollegiate relations sought after by the Committee on Correspondence of the Society of Christian Research have developed into mighty proportions in these latter days, as evinced in the presence of scores of Yale undergraduates annually at the Northfield Student Conference. And finally the Sunday-school work at Broadway, Temple Street, and other church missions which in the old days furnished work to but few at best, is reduplicated at Yale Hall, at Welcome Hall, at Goffe Street, and at Bethany, where the Association offers practical Christian work each year for nearly two hundred men.

It will fall to others to define more at length the

[1] See *Intercollegian*, May, 1900.

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present religious state of the college, to analyse the forces which are to-day making for righteousness, and to estimate what two hundred years of Yale's Christian life have done for the college, the city, the nation, and the world. For two centuries beneath the elms, under the fatherly guidance of a faculty whose Christian character, generation after generation, has been surpassed by that of the officers of no college of the country, the students of Yale have striven to learn the deep secret of the life of helpfulness and power which Christ lived, and the even more difficult lesson of how to tell others what the possession of that secret has meant to them. The methods which have been employed to gain these ends have changed with the years; fasting, overmuch prayer, and introspection have yielded to joyful, peaceful, practical service for others; but the results abide the same. On the campus, with the coming of the twentieth century as in days of yore, character alone counts; love ever prevails over selfishness; and it still pays to live in New Haven —as it always has — for God, for country, and for Yale.

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CHAPTER VII

(1901)

THE PRESENT CONDITION OF RELIGIOUS LIFE AT YALE

"I have been pretty well acquainted with Yale for twenty years, and I have never seen the University in so good a condition religiously as it is now. My oldest son graduated here, and if my other son, who is now in the Freshman class, gets as much good out of Yale as his brother did, I shall have reason to thank God through time and eternity."—DWIGHT L. MOODY, *Yale, Her Campus, Class Rooms and Athletics*, p. 65.

"Dr. Smith said with emphasis that the best hours of this American visit were those spent in talks on personal religion with the Yale men."—*Congregationalist*, "George Adam Smith and his Aid to the Perplexed," August 31, 1899.

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CHAPTER VII

THE PRESENT CONDITION OF RELIGIOUS LIFE AT YALE

YALE COLLEGE was founded by a group of Christian ministers. Its seal is the open Bible with the Hebrew words for light and truth printed across it. Its governing body, the Corporation, in which rests the election of all its officers and teachers, has a majority of clerical members. The meetings of the Corporation are opened with prayer. All students in the college, and they constitute about one half of the students in the university, are required to attend some religious service on Sunday, and to listen daily to the reading of the Scriptures. In addition to the religious opportunities afforded by the authorities, a vigorous Christian work is carried on by the students themselves, Yale enjoying the honor of having the largest college Christian Association in the United States. Such, in brief, are some of the outward signs pointing to the place held by religion at Yale.

The university church, at present worshipping in the Battell Chapel, and the Christian Association, with its centre in Dwight Hall, are the two most

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important factors in the student religious life. The importance of the former shows that the authorities of the university recognize the Christian religion as a powerful factor in education; that of the latter is evidence that interest in matters religious is strong among the students themselves. "The Church of Christ in Yale College," with its twelve hundred students in attendance daily, Sundays included, represents a Christian congregation of men without parallel in the world; while the Yale Young Men's Christian Association is recognized as the most effective and best-organized association of its kind in this country. These two great organized forces will, for purposes of clear statement, be considered separately, but it must be remembered that interaction and co-operation between them exists in the largest measure. For instance, the class deacons, with a few elected officers added to their number, constitute the executive committee of the Young Men's Christian Association, but in senior year they are also deacons of the university church, and have charge both of administering the communion and attending to the ushering in Battell Chapel. Again, the chapel preacher is regularly expected to address the Dwight Hall meeting on Sunday evening. In these and other ways the religious opportunities afforded by the university authorities, and those provided through student initiative, come into the closest and most helpful contact.

Since the beginning of President Hadley's administration the week-day prayers, attendance at which on the part of students of the academical department is required, have been conducted by eight

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officers of the university, each of whom takes charge of the service for one month at a time. The President is always present when in New Haven. The service is simple and dignified, while the interest, attention, and spirit of reverence manifested have improved in a most marked way within the past few years. After the chant, a lesson is read from the Scriptures, and this is followed by the singing of a hymn, a few brief prayers, mainly taken from the Book of Common Prayer or other collection, the Lord's Prayer said in unison, and the Layman's Benediction. The entire service never lasts over fifteen minutes. That its influence for good on the student community is great can hardly be doubted. The service is a factor of social importance in making the college feel its unity by bringing together all its students daily, and of moral importance in requiring that men must be up and dressed at an early hour, a serious deterrent to dissipation. However, if the morning chapel service had an influence for good upon the social and moral life of the college only, there would be good ground for criticism of it. But this is not the case. The service is, we believe, of real value to the cause of religion. Men cannot, week in and week out for four years, hear the reading of the masterpieces of the English Bible, and join in repeating the Lord's Prayer and in singing the strong and beautiful hymns which form the common heritage of all branches of the Christian Church, without having these things leave their deep impression upon them.

And what is true of the week-day services is doubly true of those of Sunday, which are attended

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by members of all departments of the university, the presence of other than academical students being voluntary, and these latter having the privilege of attending service at some other church if their parents so desire. Although it must be acknowledged that there have been times in the past when the attention, especially among underclassmen, has left much to be desired, yet it is the opinion of the most judicious and unprejudiced observers that the Yale congregation to-day is a most appreciative one. The frank, straightforward, thoughtful preacher who presents Christianity in a manly way may be sure of the most attentive hearing, but there is no body of men that sees more clearly through shallowness or undignified attempts to win favor. The preacher who fills his sermons with references to athletics, misjudges his hearers. The minister who, in a broad and dignified way, combines depth of Christian thought with unfeigned earnestness of presentation need have no fear as to his reception. Pulpit eloquence, so called, has no effect at Yale unless the students see a man behind the words. Some idea of the breadth and richness of the preaching service may be gained by looking over this year's list of preachers.[1] The Congregational Church is represented by Gordon of Boston, Abbott of Brooklyn, Harris of Amherst College, and McKenzie of Cambridge; the Presbyterians are represented by Van Dyke of Princeton and McClure of Lake Forest; the Episcopalians by Potter and Rainsford of New York; the Unitarians by Peabody of Harvard University; the Baptists

[1] See Appendix B (6).

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by Faunce of Brown University; the Methodists by Buckley of New York, and so on. The late Phillips Brooks, preaching in Trinity Church, Boston, on the Sunday following the death of Henry Ward Beecher, spoke of him as the greatest preacher in the country, and added, "the greatest preacher means the greatest power in the land." Brooks and Beecher no longer speak to us with the living voice, but Yale undergraduates are brought face to face every Sunday with some one of the country's great living preachers, and in hearing them and coming in contact with their personality and thought rests, we believe, one of the greatest factors for the higher culture afforded by the university.

A communion service is held on the first Sunday of the month at the close of the regular service. The invitation to it, given by the President, shows the breadth of religious feeling at Yale :

"The sacrament of the Lord's Supper will be administered in this house at the close of the present service. All who have professed or would profess themselves followers of the Lord Jesus Christ are invited to partake of the communion with us."

The service is conducted by the acting pastor of the college church, assisted by the preacher for the day. It is an impressive sight to see two or three hundred students, representing all denominations, taking part in this distinctively Christian service. Every year a few men unite with the church on confession of faith,[1] but it is to be regretted that this is not done by a larger number.

[1] See Appendix C (1).

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Another feature of Yale religious life, provided by the university authorities, is that of the Sunday afternoon consultation hours. The custom of asking the preacher of the morning to meet such students as wish to talk with him privately in the President's office has been in existence for only one year. The experiment has, however, been even more successful than was anticipated. The hours are seldom lonely ones. Frequently men in moral difficulty or religious doubt avail themselves of this chance to have a frank talk with some minister of broad sympathies and earnest faith. It should also be stated that visiting clergymen ordinarily appreciate this opportunity quite as much as the students. No man can preach with effect to college men unless he knows of what they feel in need, and this knowledge can be derived through personal contact only. It is to be hoped that it may soon be possible for the preachers to spend two days at a time in New Haven, that more ample opportunities for these consultations may be given.

If to these opportunities in connection with the chapel and its preachers be added the instruction in biblical and kindred subjects afforded by the curriculum, we may have a fairly comprehensive view both of the part played by religion in the official exercises of the university and of the broad field left to student initiative. The Woolsey Professorship, affording instruction in the history and literature of the Bible, is prominent in this connection. Under Professor, now President, Harper, and Professor Sanders, this chair has proved helpful in giving men a broad knowledge of the Bible, and in helping them

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to adjust their inherited faith without any diminution of its vitality to those somewhat changed views regarding the Scriptures which modern scholarship demands.

To appreciate fully the religious vitality of Yale one must, however, study the *voluntary* religious efforts of the students as they express themselves especially in and through the Young Men's Christian Association. This association has its centre in Dwight Hall, has a branch of constantly increasing influence in the Sheffield Scientific School, and carries on a vigorous work among men and boys in a neglected part of the city. The university has been particularly fortunate in that the leaders of this work have, for many college generations, been men holding positions of prominence and respect in the student community. It has often happened that the most popular men in a college class have been among the " Deacons," and it is in these men that the government of the Christian Association rests. In other words, whatever may be the experience of other colleges, the Young Men's Christian Association at Yale has ordinarily been in the hands, not of sanctimonious-looking, narrow-minded Christians, but of manly, straightforward undergraduates, interested in the broader aspects of college life, yet convinced that without the religion of Christ all life must be incomplete.

Foremost among the agencies adopted, in so far as depth of influence is concerned, stand the mid-week Bible classes. Not only do they instruct men in the Scriptures, especially the life of Christ, and

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stimulate them to adopt the habit of daily Bible study, but they train leaders for the churches of our country. Much of the credit for the development of the Bible study work is due to Mr. William H. Sallmon, M.A., a former secretary and president of the Association, whose text-books, published with the experience of Yale classes as a basis, have been widely adopted by the college associations of the country.

The Bible classes, being almost entirely under student leadership, aim at a practical and devotional study of the Scriptures, the more critical study not being overlooked, but being left mainly to the college curriculum. The direct effect of this Bible study is to give about one sixth of the men in each college class a good working knowledge of the Bible, and a deep interest in the life and teachings of Christ. Everything is subordinated to the Gospels, whose central figure is held up as the Great Divine Example, without much attempt at theological speculation.

Another important feature of this voluntary work is the general religious meeting of the university, held in Dwight Hall Sunday evening, and attended by from two hundred to five hundred men. The chapel preacher is ordinarily the speaker, but the heartiness and informality of the meeting allows him to speak in a direct, telling way that would be almost impossible under other conditions. There are few men in college, only a handful, who do not come under the quickening influence of these meetings at some time during their college course, and there are scores who look back to the twenty-minute

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addresses of Sunday evening as to times when they were living on the heights, when God seemed very near.

It would be wrong to dismiss the consideration of the work and influence of Dwight Hall without a word in regard to the general secretaryship of the Association. For some fifteen years this position has been filled by earnest Christian men whose influence in determining the religious conditions of Yale has been marked. The secretary is chosen largely on account of his close touch with student life and his ability to lead men in the carrying out of various forms of organized religious work. His duties are of so important a character and his appointment is made with such care that the holder of the office often carries on much of the work of a college pastor.

There are other features connected with the Dwight Hall work. The prayer-meetings, with their opportunities for simple exhortation and straightforward confession; the mission study classes, led by earnest, high-minded men zealous for the cause of world evangelization; the personal work groups studying the life of Christ in the hope of learning something of the Master's secret in winning individuals to Him; the Yale Mission, with its opportunities for broadening the horizon of the student by bringing him into close contact with working men; the Northfield Conferences, with their stimulating addresses and their seasons of prayer and consecration—these are among the opportunities which, taken together, make up the rich religious life of Yale. As the Battell Chapel with its

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services stands for religion as presented to the students by the authorities of the university, so Dwight Hall stands for religion as the students think of it and present it to meet the needs of their fellows. The Chapel and the Young Men's Christian Association are the two great organized agencies controlling moral and religious conditions at Yale. Each without the other would be inefficient. If the life of a university is to be thoroughly worthy of Christianity, religious instruction and direction needs to be undertaken under the auspices both of officers and students. The daily prayers and the Sunday preaching on the one hand, the provision of the university, the prayer-meetings and Bible classes on the other, provided by the students, form together opportunities for religious culture of the noblest kind.

As distinguished from the Young Men's Christian Association denominational organizations have never proved very successful at Yale. The Berkeley Association (Protestant Episcopal) is the strongest, and provides annually for a helpful series of sermons in Trinity Church. The whole trend of Yale thought in matters religious is, however, towards the emphasizing of fundamental truths in regard to which all Christians unite. Points on which men differ are minimized, or, to be more accurate, they are hardly thought of, while the university church with its preachers from all denominations, and the Association with its evangelical basis, broad enough to admit to membership all who accept the supremacy of Christ, have the hearty support of the student body. Ecclesiastical disputes, theological

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discussions, hair-splitting in regard to the letter of the Bible, these are matters of comparatively slight interest to the ordinary Yale undergraduate. He cares much more about the application of the teachings of Christ to the needs of the individual and the social problems of our time than he does about the controversy settled at Nicea or the conflicting theories of Church administration bequeathed to us by the Reformation.

Among the Christian forces not already mentioned, the character of the faculty, taken as a whole, is of great importance. When students realize that their president, a layman, is a man of strong Christian convictions, when they know that their most prominent professors are willing to conduct the chapel exercises, when they come under the personal influence of the dean, whose complete unselfishness and earnest faith have deeply impressed generations of undergraduates,—when these things are seen and understood by students, the Christian religion is the gainer. The members of the Yale faculty are not asked to submit to any creed test, and although ministerial members are the exception rather than the rule, and although every shade of religious belief is represented, we believe that as a whole it has never been more grounded in the fundamental truths of Christianity than it is to-day.

There are, in addition, various traditions and institutions at Yale which have no religious purpose, but which do much to uphold the Christian character of the institution. The part played by the Yale

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press, especially its daily paper, is worthy of serious mention in this connection. The support of the *News* is well-nigh invariably given, through its editorial and news columns, to the religious exercises, both under faculty and student direction. The *News* is controlled by a board of editors which generally represents the best sentiment of the community, and its influence is sufficient to carry almost any reasonable reform. If an abuse arises which threatens the higher life of Yale it is promptly condemned by this student paper; and an organization or movement which is trying earnestly to introduce a more thoroughly Christian spirit into any phase of university life may count upon having the influence of the *News* on its side.

It is not a fitting place to discuss at length the social life of Yale, but no review of Christian conditions in the university would be complete without reference to it. It is evident that the close association of men on the campus and in dormitories has an excellent moral effect. Students who live alone, and have not friends, with all that their companionship involves, easily accessible, are under much greater temptations than those who, whether they would or not, must come into close associations with their mates. Dormitories, on university property, are at present found only in the academical department and the theological school, but there is every reason to hope that some generous benefactor will soon add the advantages of community life to the Sheffield Scientific School, whose students, except the small proportion which secures election to one of the secret societies, are now denied this

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privilege. The erection of the Byers Memorial Hall, as a religious and social centre for Sheffield men, is a most significant event. It will not only afford ample accommodations for the growing work of the Young Men's Christian Association, but will give scientific students a common meeting-place which will help strengthen that feeling of corporate unity which is of such spiritual value to any institution.

In connection with a study of the relation between the social and spiritual life of Yale it is necessary to call attention to the recognition given by the students to the man who devotes a large part of his time to Christian work. As already implied in this chapter, there is no divorce between social and spiritual leadership. The class deacons are generally the recipients of coveted society honors. In fact, honest Christian work done in behalf of the student community not only brings the respect of classmates, but is considered one of many legitimate assets in estimating a man's chances for social recognition. The tendency at Yale, at least in the academical department, is the opposite of what it is in some colleges, for here prominence in the work of the Christian Association is a probable evidence of leadership in other departments of social life. The danger is surely not that outspoken Christian men be cut off from playing a prominent part in the social life of the college, but perhaps it is that some men may be drawn into the religious work without sincere conviction, in the hope of social gains. Fortunately, Yale despises the hypocrite, despises him with a more genuine feeling than she despises any other species, unless it be the snob.

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Such are some of the forces, official and unofficial, which make up the religious life of Yale. The more it is viewed the more wholesome and vigorous it seems. Perhaps the only occasion for real surprise is supplied by the small number of really strong men entering the ministry. This is to be deeply regretted, for the life of the nation cannot be advanced if a large number of our pulpits are not filled with men of commanding power. The lack in this respect is, however, to a great extent counterbalanced by the consecration and training in religious leadership characteristic of that large body of men who enter various professions, but never forget that their first duty is loyalty to Jesus Christ.

The conclusions of this chapter may be summed up in a few sentences. The manifestations of Yale's religious life are varied, but they may mainly be traced to three springs: the university church, the Young Men's Christian Association, and that intangible thing which we call "atmosphere," that body of traditions, associations, and feelings inherited from a past rich in Christian culture, and nourished to-day by faculty and student sentiment alike, which is both root and flower, cause and effect, of the spiritual influences which dominate the university and give Yale her distinctive stamp. The fact is that religious conditions at Yale, and especially in the college, where they receive the greatest stimulus, are wholesome and full of the vitality of youth. The Yale man has a simple, natural, abounding faith; faith in his country, faith in his college, faith in his own powers, faith in God, faith in

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Christ. It seems to be a perfectly natural thing to him that a man should be a Christian, one who in faith and life tries to be true to the standards of the Master.

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CHAPTER VIII

THE COLLEGE PASTORATE

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CHAPTER VIII

THE COLLEGE PASTORATE

THE formal establishment of the pastoral office at Yale may be said to have been coincident in time with the organization of the college church, the date of which event was the 30th of June, 1757. We cannot doubt, however, that the beginning of pastoral work in the institution was contemporaneous with the first entrance of students upon its courses of instruction. The college in its earliest days was, in reality, a collegiate school. Its more permanent rector and its succession of temporary instructors who aided him were much like the master with his younger associates in the smaller academies or boarding-schools of more recent times. The students were under the constant care of those who were teaching them. As they gradually increased in numbers and a building was erected for their accommodation, they formed a little community by themselves, and lived, as it were, in a common home. They were as if the children of a family, towards whom the officers of instruction stood in a kind of parental relationship. These officers were expected, in accordance with the sentiment

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of the age, to fulfil the duties of this relationship, and to do so in the moral and religious as well as in the intellectual sphere. This expectation, which was equivalent to an imperative demand, was emphasized in its force by the fact that the most earnest desire of the founders of the institution, and one of the main objects for which it was established and carried forward, was the preparation of its students, through its teaching and discipline, for the work of the Christian ministry. The responsibility for exerting the best influence for the religious life must, therefore, have been appreciated by the teachers. They must have felt that the opportunities for such influence, which were afforded them in their intercourse with those under their care, were to be faithfully and conscientiously used. Moreover, they must have acted in accordance with this feeling and conviction, and thus the power of the true life must have passed oftentimes from the older men in the community to the younger.

Were there no positive testimony to confirm our faith, we could but believe this. We could but picture to ourselves, when turning backward in thought and imagination to that earliest period of the college history, the good rectors or presidents and the friendly and earnest instructors as putting forth their efforts on behalf of their pupils to the end of the soul's welfare, while they were endeavoring to help them in their mental growth and development. The personal testimony of individuals here and there during those years, however, comes down to us through letters or biographies, bearing witness to what was wrought by means of such in-

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fluences for their own lives. The very names, also, which we read in the long list of the graduates of the first half-century,— many of them made so honorable by reason of Christian service in Church and State,— are in themselves evidence of the energizing forces which came upon this company of men in their undergraduate years,—forces which had their source and movement in the sphere of what was, in the truest sense, faithful and genuine pastoral work. The church, in this aspect of its life and power, has existed in the college ever since the institution opened its doors for its first pupils, two hundred years ago.

But as a duly constituted and organized body of Christian believers, the college church did not begin its history until the year already mentioned —1757. The formal action necessary for the purpose of thus organizing it was taken in connection with a request presented to the Corporation by twelve members of the college community; three of whom were tutors, one a resident graduate, and eight members of undergraduate classes. The request was in entire harmony with the desires of the Corporation and the president, and immediately on its presentation it was granted. It was, indeed, only the final act in a series, all of which had been preparatory to the realization of the end in view. Already, four years earlier,—in 1753,—the Corporation had established a regular preaching service in the College Hall, thus separating the students from the close connection which had previously existed between them and the First Church of the city; and two years earlier,—in 1755,—that body had elected

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the Rev. Naphtali Daggett to the Livingston Professorship of Divinity, which, in itself, constituted him the college preacher.

The testimony which has reached us with reference to Professor Daggett's work indicates that he was regarded as a preacher of considerable ability and a faithful and acceptable pastor. He was, when called to his office,—like two of his successors in the present century,—a graduate of only seven years' standing. In point of age, therefore, he had, at the outset, the advantage of being not far removed from those for whom he was asked to render his service. It is possible that the results connected with this fact may have continued with him, in some measure, after he had moved onward in his life, and have had a helpful influence in prolonging his ministry with reasonable success during a period of a quarter of a century. There were, however, limitations in those days in respect to freedom of familiar intercourse between teachers and pupils quite beyond what we know as characteristic of our own era. The young and the old—the student and his professor — were separated by a barrier of required reverence and acknowledged dignity, which must have rendered even pastoral intercourse, in considerable measure, formal and constrained. It is difficult, therefore, for us properly to estimate success in the case of men who lived more than a century ago, because our opportunities and possibilities are so widely different from theirs. There is, however, if we may so say, an adaptation in every age of the possibilities to the conditions of the time, and we must bear this in mind as we en-

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deavor to form our judgment. Pastoral work changes with the changes of the generations. Its success is determined by its successful meeting of the demands of the generation to which it belongs. In the old days — a hundred and fifty years ago — not only was religion regarded as pertaining far more exclusively to the personal life and soul of the individual man than it is at the present time, but it was held and expected that it would be awakened and cultivated by authoritative teaching rather than by gentle persuasion. The religious teacher, therefore, announced truths and gave instruction, whether in public or in private, and when he had done this his work was looked upon as finished. The element of sympathy was, accordingly, not as essential as it now is; and when we use the word with reference to the teachers of the early days, we may fitly use it in a comparative rather than a positive sense.

That Professor Daggett led the way in pastoral service in the college church; that he continued in the work so long; that he seems never to have lost the respect and esteem of those to whom he ministered; and that he was honored by the graduates and his fellow-townsmen at the time of his death,— may be fitly regarded as evidences of his worthiness of the place which he held.

During a period of ten and a half years, within the limits of his professorial career, Dr. Daggett discharged the duties of the presidential office in addition to those which belonged to his own more special sphere of work. This period covered the interval between the close of President Clap's official term and the accession of Dr. Stiles to the presidency.

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For these additional duties which were laid upon him he seems not to have had the adaptation which could have been desired. His ideas with respect to the discipline of students and his methods of enforcing them were not such as to render him successful in his relation to them. The unfavorable condition of the times, also,—the years of his administration being those which just preceded and those which began the period of the War of the Revolution,—contributed, no doubt, in considerable measure, to the difficulties under which he labored.

His withdrawal from the executive office in 1777 was, as we may believe, very satisfactory to himself, and the appointment of a permanent instead of a temporary president was of advantage to the interests of the college. The fact, however, that he continued his pastoral work with success after his retirement from the presidency may be regarded as an evidence of his fitness for that work and of his faithful fulfilment of what it required of him.

Professor Daggett remained in the office of preacher and pastor until his death, near the close of the year 1780. Eighteen months afterwards, in June, 1782, the Rev. Samuel Wales, a graduate of the Class of 1767, was formally installed as his successor. He is said to have been an eloquent preacher, and more attractive in this regard than Dr. Daggett. The style of pulpit oratory and the public taste respecting it were undergoing a change, at this period, which gave much promise for the future, and the career of Dr. Wales opened most favorably in connection with this change. His career, however, was a brief one, and the hopes of

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his friends as well as himself were sadly disappointed. An invasion of disease of an epileptic character a year after his entrance upon his work proved to be permanent in its effects. The malady soon became so serious that he was greatly impeded in the discharge of his duties, and finally he was compelled to lay them aside altogether. He died, when only forty-six years of age, in 1794.

Dr. Wales's pastorate was eminently successful during the brief period in which he had his full measure of health and strength. He was a man of greater emotional development than his predecessor, and in intellectual ability was quite his equal. He was certainly more adapted to the era which was just beginning to make manifest its special demands. Because of his physical infirmity, however, the duties of his office were necessarily imposed, in large measure, upon the president, Dr. Stiles. This distinguished man had many excellences of character, and great ability as well as learning. He must have been an inspiring force in the college world. He was, however, the impersonation of the ceremonious dignity of the age. It would seem scarcely possible that he could have come into anything like intimate personal connection with his students, or could have stood in any other relation to them than that of an exalted official. At the best, he must have been a teacher, rather than a pastor — the former function of the ministry having in his case all prominence and, as it were, taking the place of the latter. It may be fitly mentioned, however, that under his administration, and with his approval if not by his personal action, there was added to

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the church services held on Sundays a regularly established meeting of a devotional character on each Saturday evening. The opportunity for pastoral work and effectiveness was thus more fully opened, and as this meeting may be regarded as, in some sense, the origin of the Sunday evening assemblages of more modern times, his influence, at least in this special matter pertaining to our college religious life, has happily perpetuated itself.

Notwithstanding the fact that occasional religious awakenings and revivals had occurred within the preceding thirty or forty years, the college and the communities everywhere outside of it were in a comparatively low condition of Christian piety and activity in the closing decade of the eighteenth century. Influences which had their source in connection with the Revolutionary War and the absorption of the popular mind in its progress and issues had lowered the religious tone and deadened religious life. Influences originating in the popular disturbances and infidel sentiments of the Old World had also contributed, and were still contributing, to the same result. These influences had affected the students' minds at Yale very largely, and had drawn them away from, or rendered them indifferent to, the Christian faith. When Dr. Dwight was called in 1795 to the presidency of the college, therefore, a new and special demand was made upon him in the religious sphere. As Dr. Wales had died in 1794 and no successor had as yet been secured for the position, the new president was required, at the very beginning of his official career, to assume the duties of the Livingston Professor-

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ship. The future, as it afterwards proved, made the same requirement; and, as a consequence, the pastoral work in the college, as well as that of the preacher, was in his hands for nearly twenty-two years.

Dr. Dwight, as all who knew him in his lifetime or are familiar with his history unite in affirming, was a man eminently fitted for the new era which had its beginning with the new century. He was as eminently fitted for this work, which was added to what properly pertained to the presidential office, as he was for that office itself. As a preacher he moved forward, beyond, and away from the earlier style, and became, as we may say, the originator of a new order of sermon-writing and pulpit effort. For the pastoral sphere he had the genuine interest in young men which won their affectionate regard. He had also the sympathy with them in their intellectual and spiritual needs, and the earnest desire for their highest well-being, which opened their hearts. He had, moreover, the impressive personality and the manifest greatness of mind and soul which gave increased weight and force to every word that he uttered in their presence. Beyond any other teacher in our country's history, he had that remarkable power of infusing his thought and character into the inner life of his pupils which, a third of a century later, so eminently characterized the late Dr. Thomas Arnold, of Rugby.

The first great work in the religious sphere to which President Dwight was summoned, as he entered upon his duties as the college preacher, was that of overcoming the infidel tendencies of the

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time. He undertook the work at once with all the vigor and energy of his mind and soul, and by his able efforts, both in the way of argument and of persuasion, he attained, within a brief period, complete success. The sentiment of the students, which had been so largely adverse, became, under his influence, favorable to the Christian faith. The church, which in its membership had suffered a decline until there were not more than eleven persons connected with it, began to increase in numbers and to exhibit new signs of life. Soon after the beginning of the new century a powerful revival occurred, which awakened to serious thoughtfulness a very large proportion of the entire body of students. About one third of the whole number in the college were, as a consequence, brought into the Christian life, and the atmosphere of the institution became, in this regard, altogether new. The era of revivals, which continued for more than half a century, had now its beginning. As the result of successive awakenings of this character, the church regained and enlarged its power within the academic community, securing for itself a position which it has never lost. The influence of the place, which met the student with its force when he first came to it for his educational years, became and remained an inspiring influence for the best life.

Dr. Dwight, like his predecessor, Dr. Daggett, and his successor, Dr. Fitch, was accustomed to preach at the Sunday morning services sermons of a doctrinal and theological character, and in the afternoons such as were more distinctly practical—the demands of the teacher's and the pastor's offices being thus alike and equally fulfilled. His theologi-

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cal system was free from some of the harsher and some of the less reasonable elements of the older New England theology. As a consequence of this fact, as well as of the fact that his presentation of his thoughts was after a manner well fitted to awaken interest, especially in the minds of college students, his doctrinal sermons had not only a convincing but also a persuasive power. The sermons of a more pastoral order, on the other hand, had in them much effectiveness in the way of appeal to the highest aspirations and the deepest and manliest sentiments of such a company of youth — a company whose forward outlook was towards the duties and realities of maturer years.

In the discharge of his pastoral duties, Dr. Dwight attended with regularity the Saturday evening meetings for religious conference and prayer, to which allusion has been already made. He also made himself more accessible to individual students than his predecessors had done. Many such students must have gained from him counsel and instruction adapted to their own peculiar difficulties or needs. Very many received from his daily life in their presence lessons of Christian piety which remained with them ever afterwards, and gave them inspiration for their whole subsequent career, as religious men consecrated to the service of Christ in the world. In public and in private, therefore,—by his teachings and by his personal life,—through his knowledge and wisdom on the one hand, and his paternal sympathy and friendliness on the other,—he fulfilled the duties of the pastoral office with greatest usefulness to all who came under his

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influence. The successive generations of students were grateful to him for what he accomplished on their behalf and honored him by their affectionate remembrance in later life. His death, at the end of his twenty-two years of service, was a loss to the college church which was equalled in its measure only by that which befell the college itself.

A few months after the decease of President Dwight, which occurred on the 11th of January, 1817, two graduates of the class which had left the institution only seven years earlier were invited by the Corporation to become professors—one in the department of Rhetoric and Oratory, and the other as the successor of those who had held the Livingston chair. These two gentlemen were Chauncey A. Goodrich and Eleazar T. Fitch. Mr. Goodrich had been for a brief period in the pastoral office at Middletown, Conn.; but Mr. Fitch was still connected with the Theological Seminary at Andover, Mass., as a resident licentiate. Both of them accepted the positions which were offered, and in the autumn of 1817 they began their work in the college. They lived through and beyond the first half of the century. Dr. Fitch was the college preacher for thirty-five years. Dr. Goodrich held his professorship in the academical department until 1839, and from that time until his death, in 1860, he filled the chair of the pastoral charge in the theological school. The two are mentioned in connection with each other because, in the progress of time, and perhaps, in a measure, even from the beginning, they divided the work of the church between them. Professor Fitch became the preacher, and Professor

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Goodrich the pastor,—the latter, not by formal appointment and recognition on the part of the church, but rather by reason of his eminent fitness for the office and the impulses of his nature, which seemed to himself and to others to constitute, as it were, a divine call.

The union of these two men in the work of the church was one of the great blessings granted by the good Providence of God to Yale College in the second quarter of the present century. By reason of their special gifts and powers, they supplemented one another in a remarkable degree and measure. Dr. Fitch was a preacher of great ability and intellectual force. From the beginning of his professorial career — notwithstanding his youth at that time, and the fact that he was entering upon a work which had been carried on by a man of such eminence and widely extended fame as President Dwight had attained—he commanded the favor and admiration of all who listened to his discourses. He was highly esteemed by the students, by whom he was regarded—and very fitly so regarded—as one of the ablest men in the entire faculty circle. It may be doubted whether—if the variety and the quality of his mental gifts be considered in the comparison—any man of more genius has ever been connected with the teaching force of the college. He had, however, certain peculiarities or characteristics of mind and nature — especially a certain extreme nervousness of physical constitution and a disposition towards retirement and self-withdrawal — which largely unfitted him for pastoral duty, whether in the way of private conference or of the more

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informal order of public discourse. In all these respects, Professor Goodrich was the opposite and counterpart of his classmate and associate. He was a sound and helpful preacher, but not one of remarkable excellence. On the other hand, he had very extraordinary capacities for the work of the pastoral office. No man of his generation could, in this regard, have surpassed him. Moreover, he had the impulse of the soul which answered to the mental gifts, and was not only ready but eager for Christian service on behalf of individual members of the college community and, also, of the community as a whole. The two men were friendly to each other, and they acted in entire harmony. There was, accordingly, sufficient unity to meet all the necessities which might arise, while each of the two, within his own immediate sphere, was able to accomplish for and by himself the best results.

In the fulfilment of pastoral duties Professor Goodrich conducted the Sunday evening meetings of the students — being always present, and always giving an address of twenty or twenty-five minutes in length. His addresses on these occasions were very impressive and inspiring. He had remarkable power in extemporaneous discourse. His manner was adapted to his audience,—sufficiently rhetorical and oratorical to satisfy the ideas and taste of the time—while his words were most fitly chosen and most effective for the purpose which he had in mind. In all seasons of special religious interest, he was earnest in pressing the claims of Christianity upon his hearers and in urging them to place themselves in right relations to it. He insisted with great

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seriousness and solemnity on the importance of entering the Christian life before the season of youth had come to its end. With corresponding emphasis he presented the dangers attendant upon delay. At the same time he encouraged all by setting forth the freeness and largeness of the offers of the Gospel. In every way and by all means, as a true pastor of his flock, he sought to bring all to safety and peace. So also in his more private intercourse with those who sought for his guidance and advice, or those whom he sought in the hope that he might do them good, he manifested the same earnestness, the same helpful and encouraging spirit, the same strong desire for their spiritual welfare, and the same sense of the infinite significance of the Christian life for every individual man. All this was certainly true of him in the later half of his professorial career — the period of his connection with the Divinity School, when he had no relation of an official character to the college students except that of a pastor, and when all knew that he had assumed this relation solely because of his sincere interest in those for whom he labored.

As a preacher, Dr. Fitch had his greatest power and efficiency during the first fifteen or twenty years of his official term. He was always, however, regarded with high esteem by the students as a man of strong intellect and of a truly poetic imagination. The possibility of retaining one's attractiveness as a college preacher for a long period of years is beset with limitations. Whether there is any such possibility is, indeed, open to question. Professor

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Fitch retained his longer than most men have been able to do. His sermons were, even to the end, a standard of measurement, in the students' view, of what a thoughtful discourse ought to be. It is less difficult, on the other hand, to fill the pastoral office continuously with entire satisfaction, if success has attended the efforts in the earlier season, because its work is more personal, as between individuals, and, in a certain sense at least, more occasional in its character. Dr. Goodrich was a recognized Christian force in the college community until his closing years, and until what proved to be a new era in religious life and thought was approaching.

In May, 1854, Mr. George P. Fisher, who had recently finished his theological studies, which were pursued at the seminaries in New Haven and Andover, was elected to the Livingston professorship, and in October of the same year he was formally installed as pastor of the college church. He held this professorship for seven years, when he was transferred to the chair of Ecclesiastical History in the Divinity School. From the time of his accession to his office as college preacher, Professor Fisher took upon himself the full duties of the pastorate, except that Professor Goodrich continued for several years to have charge of the Sunday evening meetings already mentioned. There were no special changes in the mode of carrying on the church work during his official term. By reason of his nearness in age to the young men who were in the undergraduate classes, he was enabled to come into somewhat closer relations to such as were open

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to his influence than had been possible for Drs. Fitch and Goodrich in the latter part of their career. The progress of theological thought, and the fact that, from the date of his entrance upon his duties, the courses of doctrinal sermons which had been required of his predecessors were no longer considered as a part of the preacher's work, had undoubtedly a helpful influence at this time in rendering pastoral labors more free from difficulties. The revival of 1858, which was one of the most effective in its results since that of the year 1831, occurred near the middle point of his term of service.

In the year 1861, when a reorganization of the Faculty of the Divinity School became necessary in consequence of the death of the older members, the minds of the gentlemen who were most deeply interested in the school turned towards Professor Fisher as the one who would most adequately fill the professorship of Ecclesiastical History. He was persuaded by reason of their urgency and because of the attractiveness which historical studies had for his mind; and, as a consequence, his official connection with the church was terminated in September of that year.

The college pulpit was filled during the two years from 1861 to 1863 by President Woolsey and by three members of the theological faculty—Professors Hoppin, Fisher, and Dwight. These gentlemen preached in rotation, each in his turn being responsible for the services of two successive Sundays. This arrangement, according to very abundant and gratifying testimony from those who were in the college classes at the time, was altogether

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satisfactory to the entire undergraduate body. It was the first attempt made in the way of supplying the demands of the pulpit by a succession of preachers, and for this reason it is deserving of special mention. The thought of the age, though comparatively few then appreciated it, was beginning to turn towards the more recent system of college preaching.

During the two years just referred to, the work of the pastorate was assigned to Professor Hoppin at first, and later to Dr. Woolsey. After the two years were ended, the Rev. William B. Clarke was called to the professorship,—which had now received the name of the Chittenden Professorship, in place of its former title of Livingston, in consequence of a large gift for its endowment made by the late Hon. Simeon B. Chittenden, of Brooklyn, N. Y.,—and, as a consequence, he took upon himself the entire work pertaining to the office. The pastorate of Professor Clarke and that of Dr. Oliver Ellsworth Daggett, who, after an interval, succeeded him, were brief in their duration—each of the two gentlemen holding the position for a term of only three years. They were followed by the Rev. Dr. William M. Barbour, who was elected to the professorship seven years after Dr. Daggett had withdrawn from it. Dr. Barbour held the professorship for ten years, from 1877 to 1887. In the last-mentioned year he offered his resignation, and accepted the position of Professor of Systematic Theology and Principal of the Congregational Theological Seminary of Canada, connected, as one of its departments, with McGill University, in Montreal.

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The pastorates of these three gentlemen were within what may be called the more modern period —the period in the course of which the demand for a succession of preachers, with an attendant variety of pulpit effort, has arisen and largely developed in our colleges, and the beginning and growth of collegiate Young Men's Christian Associations have been witnessed. The gentlemen were men of ability and scholarly attainments, and they were also men of high Christian character. Dr. Daggett was considerably older than either of the others, and as a preacher he had somewhat of the style and of the modes of thought which marked the next preceding generation. Professor Clarke—the only one of the three who is now living—was of the younger order, as was Dr. Barbour also, though the latter was, in a considerable degree, affected by the influences of his Scottish education in his earliest years. The church was strong in numbers during this entire period. It was a period characterized, in increasing measure, by organized religious effort on the part of Christian students, so that, as time passed on, the pastor found himself, more and more, in the position of a leader and adviser of a body of workers, rather than, as in former periods, the one on whom all responsibility rested and in whom all duties were centred. The changed condition of things was advanced in its progress by public sentiment, and was probably hastened by reason of the intervals — one of them continuing seven years —which occurred between the pastorates, and in which the preaching services were conducted largely by ministers from other cities. It was a happy

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fortune for all three pastors that the change was gradually coming to its realization. For Dr. Barbour, the last of the three, it was peculiarly happy, because his pastoral career was nearer to the end of the development than that of either of his two predecessors.

At the time of Dr. Barbour's withdrawal from his office, it seemed to have become evident that a succession of preachers would be better for the new era, which was then just fully opening, than any single one who should continuously occupy the pulpit. An arrangement for such a succession was accordingly made, and it has now been in operation for somewhat more than thirteen years. That the new system has proved successful, and is better adapted to the needs of the present time than the old one, if continued, could have been, is the unanimous opinion, as we may believe, of all who, by reason of their familiar knowledge of college life, are most competent to form an intelligent judgment.

As a consequence of the repeated intervals in the pastorate, the duties of the office have devolved upon the president of the institution for a considerable number of years within the past half-century. This was the case in the years 1852 to 1854, 1861 to 1863, and 1866 to 1867, when President Woolsey rendered much service in the pastoral office. It was also the case in the longer period, between 1870 and 1877, when President Porter acted as pastor of the church. In the more recent years—since 1887—the graduates who have held the position of secretary of the Young Men's Christian Association,

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as well as that of superintendent of Dwight Hall—the building which may be regarded as a religious home for Christian students—have been exceedingly helpful within the sphere of what may be considered pastoral work. Preachers who have been called to speak in the college pulpit have also accomplished very beneficial results as they have come into connection with the students in their more informal religious meetings. Probably there has never been more religious activity — that activity which is, at present, usually designated as Christian work — in the membership of the institution than has been witnessed within the last thirteen years.

Whether still greater efficiency may be secured—as well as other advantages for Christian life—by some further arrangement for a permanent pastorate, or a succession of temporary pastorates, is a question which the thought and intelligence of the coming years may wisely determine, in view of the demands and highest interests of the university community. It is certainly to be greatly desired that, in all eras of the future history of the university, men of true Christian spirit in the membership of the faculties should—under the inspiration of love for their pupils—take upon themselves, as Professor Goodrich and, after him, Professor Thacher did forty and fifty years ago, a pastoral work of their own choice,—a work which is sure to have the richest results and to awaken sincerest gratitude in the hearts and lives of a great company of educated young men. The memory of Professor Thacher, as well as Professor Goodrich, will linger in the classes that learned from them the lessons of faith and of

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duty as long as the latest survivors of those classes shall recall the happy experiences of their college years. There can be no sweeter or more blessed memory for a man to leave behind him, as he passes onward to the life beyond, than such as this.

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CHAPTER IX

FACULTY PARTICIPATION IN STUDENT RELIGIOUS LIFE

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FACULTY PARTICIPATION IN STUDENT RELIGIOUS LIFE

YALE COLLEGE was founded by Connecticut pastors, one of whose purposes was to secure learned men for the ministry. In keeping with this purpose, though not wholly because of it, religious instruction was included in the regular course, the students were required to attend devotional exercises, and many of the teachers were men of pronounced Christian character. Although the main purpose of the college has been changed, these three conditions have persisted to the present day. Hence it follows that both in official and private relations with the students, the faculty from the beginning of the college have sought to impress upon it a Christian character, and to advance within it the interests of true religion.

The early college curriculum was, of course, a required one. Among the studies which all were at first obliged to take were the Westminster Assembly's *Catechism* and Ames's *Theological Theses*. These were to be committed to memory and recited verbatim. Other text-books were Ames's *Cases of*

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Conscience, the Assembly's *Confession of Faith*, and Wollebius's *Theology*. In conducting these courses, the rector was expected to give to the students "such explanations as may, through the blessing of God, be most conducive to their establishment in the principles of the Christian Protestant religion." The Old and New Testaments were also studied in Hebrew, Greek, and Latin. According to Professor Kingsley, "At the beginning of every recitation, a portion of the Hebrew Scriptures was read by the class into Greek, and a portion of the New Testament from Latin into Greek, except in the Freshman Class, where the translation of the New Testament into Greek was from English."

During the elder President Dwight's term of office important changes were made in the college which obliterated some of its eighteenth-century features. Among these changes were those which modernized the curriculum, and opened the way for differentiation into separate departments. Thus the distinctively theological features of the course nearly all disappeared. Yet not all, for under President Dwight the Saturday recitation of the seniors at eleven o'clock "was always theological," and on Monday mornings the exercise was "a familiar discourse, founded on Vincent's *Catechism*, on the doctrines, duties, and evidences of Christianity."

According to the catalogue of 1822, the first in which the course of study was printed, it appears that the formal religious instruction of the college on week days was confined to the senior year, and was represented by the use of Paley's works as textbooks. For sixty years, until the introduction of

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the elective system in 1884, Paley's *Natural Theology* and *Evidences of Christianity* appear to have been used without interruption, and during the latter half of that period Butler's *Analogy* was also used as a text-book. After disuse for some time of the Bible in the class-room, the freshmen used the New Testament again as a text-book in Greek during one term for twenty-four years beginning with 1840.

In 1886, Professor William R. Harper came to Yale and introduced once more the study of Hebrew in the academical department, this time as an elective. Professor Harper's enthusiasm was contagious. By means of class-room work and lectures open to all students, he awakened great interest in the study of the Bible. This led to the establishment of the Woolsey Professorship of Biblical Literature in 1889. Two years later, Professor Harper left Yale to take charge of the new University of Chicago, and Professor Frank K. Sanders was appointed in his place. In 1892, the separate department of Biblical Literature was organized in charge of Professor Sanders, and soon after two assistants were appointed. Professor Sanders has since been succeeded by Professor Charles F. Kent.

The work in this department includes the study of the Bible, its history, literature, etc., in English. About a dozen courses are offered each year. Those in the Semitic languages have a wide range from elementary to critical, and for their still more efficient pursuit a Professor of Semitic Languages, Dr. Charles C. Torrey, of Andover, has just been appointed. The range of instruction given in this department may be seen from the following courses

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taken from the lists of those which have been offered during the past eight years: "Hebrew Law, History, and Prophecy," "Hebrew Poetical Literature," "The Book of Isaiah," "Messianic Prophecy," "The Minor Prophets," "The Three Major Prophets," "Old Testament Wisdom Literature," "Biblical Problems," "Biblical Geography and Archæology," "The History of the English Bible," "The Four Gospels," "The Pauline Epistles." (The New Testament courses were offered by President Dwight during a part of his term as president.) A comparison of these courses with those which formed a prominent part of the ancient curriculum shows the far wider range now given to religious instruction, and the important change which has taken place in its character, it being now biblical instead of theological. Another difference in their relation to the college is that the earlier studies were pursued by all, while now they are taken only by those who choose them.

In any consideration of the religious instruction furnished by the college, an important place should be given to the sermon. This, indeed, comes in connection with devotional exercises, constituting with them the regular church services on Sunday; but the didactic element in it has always been prominent.

For about thirty-five years after the college was located in New Haven, the students attended the Sunday services at Centre Church. Toward the latter part of that time much fault was found with the preaching. Doctrinal controversies were involved,

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so it is no wonder that there was dissatisfaction. With an adequate sense of the great importance to the students of efficient religious instruction on Sunday, the college authorities resolved, in 1753, to take the matter into their own hands. The result was the withdrawal of the college from the Centre Church, and the official recognition of the sermon as part of the regular course of instruction. Beginning with the first college pastor, Rev. Dr. Daggett, it was the practice during the greater part of a century for the regular occupant of the college pulpit to preach to the students a course of sermons on systematic theology extending through four years. These came in the forenoon. In the afternoon the sermons were more popular in character, aiming to reach the students' hearts and lives. President Dwight's *System of Theology* so famous in its day in this country and in England, was this forenoon course of sermons, worked over and elaborated as it was preached to the students during successive quadrennial periods between 1795 and 1817.

Rev. Dr. Fitch, college pastor from 1817 to 1852, also had his four-years' course of theological sermons. But since his day the practice has been discontinued, and preachers have sought, more exclusively than of old, to influence practical life rather than theological belief. This is in keeping with the emphasis now placed on conduct rather than dogma. Furthermore, anything like a systematic course covering a considerable period of time has become impossible of late years, since the practice has been to have a succession of preachers

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invited to occupy the pulpit, each for a single Sunday. This plan of filling the pulpit sacrifices symmetry, but it introduces variety, and that is more acceptable to students. It also permits them to hear some of the most noted clergymen of the day. Its greatest defect is that it makes no provision for pastoral work, but an attempt is now being made to supply in part this deficiency. Announcement is made each Sunday that the preacher of the day will be at the president's office at a certain hour in the afternoon to receive all students who may wish to consult him.

Although the style of preaching has changed, the sermon is still looked upon and justly prized as a part of the system of instruction at Yale. Indeed, so important is it considered that it has been kept a part of the required course in the academical department, notwithstanding the strong tendency to consult the preference of the individual student in the matter of what he shall be taught. (It should be said, however, that denominational preferences are consulted. Regular provision is made for students desiring for special reasons to attend city churches.) Viewing the Sunday service in its personal, devotional aspect, the question might well be raised whether it is wise to force attendance upon the unwilling. But, admitting that the function of a college includes instruction in what forms the character as well as informs the mind, it can hardly be denied that attendance upon religious instruction may properly be required so long as any part of the college course is obligatory, and even after all the rest may have become optional.

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In recent years the question of required or voluntary attendance at church has taken on a new aspect from the development of the college into a university, and the impossibility of reaching by means of a required exercise all those whom it is desirable to reach. Until the middle of the nineteenth century it was an easy matter to assemble all the undergraduates in an audience room of moderate size. Since then the college has more than doubled in numbers, while the Sheffield School has sprung into existence, and is now larger than the original college was at any time during its first hundred and fifty years. The scientific students are of the same average age as the academic, and religious instruction is as important for them as for the latter. Then there are the students of the other departments of the university in increasing numbers. Although these are usually more mature than the undergraduates, it cannot be claimed that the reasons for furnishing religious instruction to the academic students have no applicability to them. For various reasons it is neither possible nor desirable to require attendance from all, and so the university has confined its religious instruction to one of its departments, neglecting the others.

The several departments are steadily gaining in their consciousness of a common Yale life, and are disposed more and more to give to all what each can share of its own special advantages. It is not impossible that this may reinforce the sense of duty, and lead in time to the establishment of a true university church. When this change is made it will probably be from considerations like these

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rather than from any notion of hardship or inherent impropriety in requiring attendance. It should also be remembered in this connection that the chapel has already been enlarged once and cannot be enlarged again, while much further increase in the size of the classes will render the building no longer available for required attendance of the academical department.

Aside from the gain in the relation of the church to the other departments, another advantage of voluntary attendance would be that the congregation would become more nearly normal instead of highly exceptional in its character. As it is, the student congregation is to some extent relieved from the ordinary restraints of a place of worship, and a tendency exists to indicate in unconventional and sometimes disagreeable ways the impression which a preacher is making. This makes some excellent ministers dislike to occupy the college pulpit. On the other hand, when all goes well, as it usually does, the Yale congregation is a very impressive and inspiring one, and some of the most eminent preachers in the land consider it a privilege to address it.

In the opinion of many earnest friends of Yale, the change from a required to a voluntary system would involve a great loss, in that some, perhaps many, young men who now receive religious instruction would, under voluntary system, lose it by failure to attend church. But it should be remembered that there is a great loss under the present system. It can hardly be doubted that nearly all church members, and others from the scientific and

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other departments, would attend a university service where all could feel that they had a recognized place and equal rights. It seems reasonable also to infer from the large voluntary audiences on Sunday evenings at Dwight Hall that there would be a large attendance of academic students. All these, with the faculty families, would make a good congregation. It is hard to see why a university church, voluntarily supported by all sections of the university, would not be as eloquent a witness to the fact that Yale is a Christian institution and as great a power for good as is a college church confined to a single department and filled by the operation of a college rule.

Related to the church service on Sunday, though in some respects quite different from it, is the required chapel exercise on week-day mornings. This consists of Scripture reading, singing, and prayer. In the early part of the nineteenth century it was customary also to have a sermon, " or other piece selected by the faculty," read at evening prayers on Sunday by a senior, the members of the class performing this duty in turn in the order in which their names came in the catalogue. While the custom of having evening prayers lasted, the tutors, and later the professors, took charge of it in turn. The morning exercise has been conducted by the president from early times until the accession of President Hadley. At the beginning of his term of office, six members of the academic faculty were chosen to officiate as chaplains, and they conduct prayers in turn, each serving for a period of six weeks. During

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the year in which this plan has been on trial it has met the approval of the students, and somewhat increased attention on their part has been noted.

The exercise is, or is supposed to be, entirely devotional, hence the sanction which comes from an attempt to impart instruction cannot be appealed to in its support as in the case of the church service. But if its actual effect as a required exercise is to advance the cause of religion among the students, its place in the Yale system is vindicated. Whether it does this or not is difficult of ascertainment. On the one hand, it is said that enforced attendance does much harm by producing in the unwilling a state of mind permanently antagonistic to religion. But there is little or no proof of this, and the evident drift of public sentiment at Yale makes it improbable. There is more reason for saying that it has some tendency to foster youthful irreverence. On the other hand, it is claimed that the active voluntary religious life which is found at Yale and other colleges in conjunction with a system of required attendance is proof of the good influence of the latter. But this is not conclusive, for early training and home influences in the great majority of cases are undoubtedly what determine the attitude of students toward religion. It is altogether probable that, with the same constituency, there would be the same active religious life if it were wholly voluntary. But if a college were to abolish the requirement in the face of strong protest, it might suffer in the number or the character of its students, and a change in its religious life would be apt to follow.

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Public sentiment at Yale supports the requirement, but for reasons which are largely secular, or show little appreciation of the exercise as a devotional one. Students and alumni in large numbers express their approval of required prayers because of the inspiration which comes from seeing so many students together, and feeling one's self a member of a great institution. They consider it a useful corrective of the disintegrating influence of the elective system upon the classes. These are good reasons for assembling the students, and it would not be easy to find a satisfactory motive for a daily gathering if the religious one were set aside. Yet it is unfortunate that a devotional exercise should in practice become so largely formal, and be turned away from its legitimate use for worship. Under existing conditions, which include a somewhat prevalent practice of studying the morning lesson during prayers, it may be questioned whether the exercise has much value as "a daily recognition of the Supreme Being." This is strongly insisted on by some, and is, indeed, greatly to be desired provided it comes as a genuine expression of Christian loyalty from those who are present.

Unlike the church service on Sunday, morning prayers probably could not survive on any other basis than required attendance. There can be little thought of making it voluntary, still less of securing any participation in it from the other departments. It will doubtless be retained so long as there is a general demand for it, and, in the main, a decorous observance of it. For such an observance, an eloquent appeal was recently made by one of the

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chaplains, Professor Perrin, who called attention to the surpassing literary value of the service. This was evidently done in the hope of awakening interest and respect for it on the part of those who attend it for other than religious reasons, and attach to it little if any feeling of reverence.

It would be pleasant to speak here of the vigorous, spontaneous religious life at Yale which has its centre at Dwight Hall, but that is to be done by another, and the account will be found elsewhere in this volume. See also the chapter on "Voluntary Religious Activities" in the Yale volume of *Universities and their Sons*, recently published.

In dealing with this whole subject, it is possible to overestimate the value to the college community of required attendance upon religious exercises. A careful study of the history of the college tends to correct some impressions with regard to the supposed effect of required religious observances on student life. Much more was made of these in early years than now. Students were required to listen to two sermons on Sunday, and on every day in the week, including Sunday, to attend prayers both morning and evening. There is no reason to suppose that these requirements for a long time appeared excessive. They fitted into the habits of the community, and appear to have been accepted as natural. We might, therefore, look back to those days for the best results from required religious observances, for they were so frequent that something like continuity must have been given to their effect. But those were the days of greatest disorder in col-

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lege. They were the days of drunken rowdyism at commencement, which became so great that two successive commencements were given up on account of it. They were the days of street brawls with sailors and firemen. They were the days of boisterous tussles between the classes in the chapel itself, and at least one serious desecration of the building by an explosion of gunpowder in front of the pulpit which shattered the communion table. On the other hand, they were also the days of frequent religious revivals. Professor Goodrich has left on record an account of twenty revivals between 1741 and 1837.

The correct view of the case doubtless is that in all these matters the college shared the spirit of the times, and was influenced by much the same forces that produced corresponding results in the community at large. If further proof were needed of the fact that conduct is largely independent of required religious observances, it would be found by referring to the Sheffield School. It is a surprising fact, in view of the great importance attached to required attendance in the academical department, that another undergraduate department should have been started and allowed to grow up without it. Yet it is a fact, and no important difference is observed in the conduct of the two sets of young men as regards good order in the city or in their respective college precincts.

If the required religious exercises have not in the past exerted the restraining influence looked for, so also the successive reductions in their number have not produced the bad results feared. When the

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last change was made, namely, the giving up of morning prayers on Sunday, a careful observer has stated that some good people received a distinct shock, believing that the bottom had dropped out of the religious life of the college. But this fear proved groundless. So with regard to possible changes yet to come it is safe to say that they will not be made until conditions evidently call for them, and that they will not produce disaster in the future any more than former changes have in the past.

Thus far attention has been given to the authoritative action of the college in religious matters. It remains to consider the part taken by the faculty in the religious life of the college in their personal rather than their official relations with the students.

In the early days of the college, the instruction of the students was largely in the hands of the tutors, and a class would remain in the care of a single tutor for three years. This gave a teacher an opportunity to impress himself strongly upon his pupils. Among the tutors were men of strong religious character, who afterward became leaders in religious life and thought in New England. While occupying the tutorship, they entered into the religious life of the college, and exerted an active influence on the side of religion.

The early presidents were clergymen and theologians, and their ministrations were faithful and productive of much good. President Stiles especially, while acting as professor of divinity after the death of Doctor Daggett, " devoted himself assiduously

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to the spiritual interests of the institution." It was with his approval that the students in 1780 established a prayer-meeting to be held regularly once a week, and this for many years played an important part in the religious life of the college.

But no one of the presidents before Dr. Dwight appears to have been conspicuous as a religious guide to the students in a personal way. When that great man assumed the duties of his office, the religious life of the college was at a very low ebb. For one thing, the influence of French infidelity was strongly felt.

The accession of Dr. Dwight to the presidency at this critical period was a signal blessing to the institution. His commanding talents, his fervid eloquence, his powerful reasonings in behalf of Christianity, both in the lecture-room and the chapel, checked the tendency to scepticism which had begun to prevail in the college, and gave dignity to the cause of spiritual religion, which had been regarded by too many with contempt and derision.

As a result of this faithful work, there were four well-defined revivals of religion during the term of his presidency. The first of these brought one third of the students into the church.

During these times of revival, when religion was uppermost in the minds of all, and the young men were peculiarly in need of guidance and help, President Dwight supplemented his formal ministrations in the pulpit by intimate and unwearied personal work with the students. During a large part of his presidency, he was in the habit of attending their weekly prayer-meetings, remaining a short time to

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make some remarks, then leaving them to themselves. In this way " he contributed greatly to increase religious knowledge among the students, and to give a proper direction to religious feeling." In addition to these meetings

he held what have since been called Meetings of Inquiry, one evening every week, and oftener if necessary; and laid himself open at all times to the calls of those who wished for more private instruction. On these occasions, he manifested uncommon tenderness of feeling. Had those who sought his instructions been his own children he could hardly have treated them with more kindness, or shown greater solicitude to see them in the ark of safety.

On one occasion he was sent for to see a student who was suffering acutely under deep conviction of sin. Though it was late at night, the president went at once to the student's room and ministered to his spiritual needs.

After the death of President Dwight, Professor Goodrich took up his work as the religious guide and counsellor of the students. While he was professor of rhetoric, from 1817 to 1839, he was active in the religious life of the college, and especially so in times of revival. " Amid his pressing literary labors, he was ever ready to give himself up to the public speaking and private counsel required at such seasons, as to his most important work." In 1839 he was transferred to the theological department, and this furnished him an opportunity for increased usefulness. Released thenceforth from all connection with the discipline of the college, he was able

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to win more completely than before the confidence of the students. This made it possible for him to carry on for the remaining twenty years of his life an important and successful pastoral work in the college. President Woolsey says: "As he grew in years his authority and paternal sway increased also. He had acquired a wide-spread reputation, transmitted from earlier graduates, of being wise, kind, and prompt in counsel. Hence, newly entered members of the college sought him, or were recommended to him by others, and over numbers he could have a helpful influence from the very first."

In 1839 he started a Sunday evening meeting, placing it directly after supper, so that the students could easily drop into it on the way to their rooms. These meetings during a period of twenty years were a recognized power in the college. President Woolsey says of them:

> These meetings will be associated by the later classes in the college with the name of Dr. Goodrich whenever it is mentioned, and probably they were the most useful labors of his life. Here the sins and evils of college life came up for rebuke. Here the vicious tendencies of literature and of the spirit of the time were met and counteracted. Here the sermon of the day in the chapel was pressed upon the conscience. Here Christian fidelity and watchfulness were inculcated on the youthful professor of religion. Here, once a month, the wants of the heathen and the state of missionary enterprise were brought before the minds of the young, as points of cardinal interest for Christians. The addresses, short in compass, not occupying generally more than twenty or twenty-five minutes, earnest and eloquent in manner,

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wisely adapted in subject for the audience, were models of the Christian homily.

Attendance upon these meetings was entirely voluntary, and it is believed was always good.

Much that has been said of Professor Goodrich might be said equally well of Professor Thacher, upon whom the mantle of his senior fell. For many years he conducted the Sunday evening meeting, making it very helpful to the students, and powerful for good in their lives by giving right direction to their thoughts. The theme of his twenty minutes' talk was almost always some habit or tendency of college life. This was discussed in familiar language, with suggestions for correction or improvement. What made these lectures more effective was the fact that they came from a man who was highly esteemed and completely trusted. As President Dwight has said, "No man in the college history has ever been more genuinely or more universally loved than he. A manly, generous friend himself, he won the regard of all." That he should have been thus beloved by the students is the more remarkable since he was actively, and, indeed, conspicuously, engaged in the discipline of the college during his long connection with it.

No one before or since has ever done quite the work that was accomplished by President Dwight, Professor Goodrich, and Professor Thacher. But the faculty has always been composed largely of Christian men, among whom have been active workers when such were needed. Thus President Dwight was assisted in his work by members of his

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faculty. For a while a meeting was held in each entry every afternoon, and these meetings were conducted in part by members of the faculty selected by the president. On another occasion we read of "the unwearied labors of some of the faculty," and again of "private interviews with those of the faculty who conducted the revivals." In recent times, under changed conditions of religious activity, members of the faculty are freely called upon to address the students in their meetings in Dwight Hall, and in other ways to co-operate with them in carrying out their plans for Christian work.

Nor should we overlook, in estimating the religious influence of teachers at Yale, the importance of testimony to the reality and truth of revelation from men of great attainments and recognized authority, whose contact with the students has been mainly confined to the class-room. Prominent among these were Professors Silliman and Dana, whose position in the scientific world was especially important at the time when the so-called "conflict between science and religion" was in progress. It was well known that these eminent men were devout in their private lives, and whenever occasion called for their testimony they unhesitatingly threw their great influence on the side of revealed religion. The unobtrusive good accomplished by such men in making young men willing to recognize the claims of religion may fairly be placed by the side of the more evident results which accompany evangelistic labors.

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CHAPTER X

THE HISTORY OF THE CLASS DEACONS

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THE HISTORY OF THE CLASS DEACONS

IN the movement which resulted, in 1753, in the foundation of a church for the members of the college, the students, as well as the faculty, were interested. At the beginning of the work of the college church, therefore, undergraduate enthusiasm and undergraduate activity were enlisted. This was perhaps natural in the almost theological character of the college in that day, but it is worthy of note that for the one hundred and fifty years since that time the student body has been so constantly and so closely in touch with the religious work that now, at the beginning of the new century, the many Christian activities and interests of the university are largely controlled by it.

The policy which has thus encouraged the students to voluntarily assume an ever-increasing proportion of the religious work has been a wise one, for it has developed in the undergraduates themselves a feeling of responsibility for the Christian life on the campus and a spontaneity of effort which are striking characteristics of the work to-day.

At the same time, the influence of older, and

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perhaps more thoughtful, minds has not been lost. For while the various officers and members of the faculty have perhaps less authority in matters spiritual than would have otherwise happened, the very fact that their advice and encouragement is sought and given voluntarily has brought them in closer touch with the student body, and gained them a more sympathetic hearing.

Another result from this student control in Christian activities has been the absence of sectarian narrowness, and consequent greater breadth of view. While the college authorities may be largely members of a single denomination, the students are drawn from all sects, and under the broad, catholic creed of manly living, which is the campus test in spiritual matters, representatives of almost any church may become active participants in the work for the common Master.

But the student body is ever changing, and withal a light-hearted and rather irresponsible body, so that the danger of leaving the initiative in such important matters to such spasmodic and haphazard enthusiasts as from time to time might become undergraduates would be very real, had there been no continuing directing force.

Such a force has existed in the presence of a body of officers commonly called the "class deacons," officially "the church committee" of the college church. Whether the office originated at the time of the creation of the college church, or gradually developed later, is uncertain, but for almost one hundred years it has been a tradition and living factor in campus life. The class deacons have occu-

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pied a unique position, for while they represented the church to the students, they were chosen by the students, to whom they were primarily responsible as leaders in the various religious activities. The work has thus been focused in the diaconate, and the fluctuations in the intensity of religious zeal in the whole body of students have been indicated or measured by the importance and earnestness of the church committee. None have appreciated this more clearly than the deacons themselves, and in spite of youth and inexperience an extraordinary feeling of responsibility and singleness of purpose have marked the successive college generations of those who have filled the office. Their very youth has perhaps added to the earnestness and vigor with which the different duties were assumed. Few men have higher ideals or greater hopefulness for the future than college students. When to these characteristics is added a keen sense of responsibility to men by whom one's every word and action is known and read as is the case on a college campus, the combination produces a power for good above the ordinary.

That the deacons at Yale have been such a power the story of the development of Christian work and living at the university is a proof, for the members of the church committee have been the leaders in almost every line of the student religious activity. But without any attempt to detail all the varieties in the work, or the results, this account will be devoted to the development and changes in the office itself.

The existence of the office in the last century is

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uncertain and purely a matter of speculation. Positive evidence only carries the office back to the year 1812, and the names of one or more of those occupying the office in the classes from 1812 to 1813 are known through letters written some years ago by Mr. J. D. Wickham of the Class of 1815, and one or two other graduates of the same period.

In the twenties, the deacons had become a feature of the class, and a graduate of the Class of 1828, Mr. O. P. Hubbard, remembered that when he entered college the three senior members of the committee were each known as "Deacon So-and-So." Accurate data of the church committee are obtainable through written records (supplemented by the memories of graduates and by college publications) as far back as 1837.

In the early part of this century, the office was one of great authority. The church was more than at present the centre of religious life, and its sway was still enforced, as in puritanical days, by disciplinary decrees, as well as by appealing in the gentler form of argument and prayer to the better side of men. Power was vested in the church committee, under the guidance of the college pastor, not only to reason with transgressors, but also, with the concurrence of the church, to pass judgment, even of excommunication, on offenders. The earliest written records which are preserved are full of cases of discipline. These grow fewer in the fifties and disappear entirely in the sixties. Apparently, the power and authority of the church committees in this respect steadily waned, but in place came an activity which reached into new lines of

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Christian work, such as the foreign field, city missions, and Christian Association. Interest in dogma gave place to interest in work. And with the change the popularity of the office grew.

It must have been a trying position for the young deacons of the thirties and forties to pose as critics of the actions of their fellow-students. Perhaps too great latitude is now allowed in personal life and acts, but, on the other hand, more work is certainly expected at present. The deacon of to-day is not merely the officer of the church, but, as one of the leaders in Christian work, he is expected to preside over Sunday-schools, conduct missions, oversee boys' clubs, or devote himself to leading Bible classes. In other words, he stands ready to undertake whatever branches of the work he is especially fitted for.

But these changes in the form of work, or in the methods employed, apparently have not lessened the earnestness and zeal for the Master's work.

While at first the deacons may have been appointed by the church, as far back as positive records are available they have been elected by their respective classes,—not merely by the religious students, but by the entire class. This practice seems anomalous, yet its advantage is evident. It has made the deacons responsible not merely to the church, but to the men among whom they lived—whether these men belonged to the same sect or not. The trust was administered, therefore, in no narrow spirit.

In one of the earlier minutes (1840) is a statement that the junior committee had been reappointed for

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senior year, which would indicate that the tenure of office at that time was only a year. If so, the men were usually re-elected, for a comparison of the names in successive years shows that the changes in individual classes made from year to year grew fewer, until the custom became established of electing the men in the middle or latter part of freshman year for their entire college course. That this election should not take place too early in the first year, in October, 1840, the freshmen were advised "to defer the appointment of their committee until next term, as they are yet but little acquainted with each other."

The seniors were early accustomed to look after the freshman meetings, until the new class elected their own officers, and for twenty or thirty years temporary deacons were chosen in the fall of freshman year to serve until the following March, when the permanent committee was elected. Recently (since the elections for the Class of '98) the need of this temporary board has been obviated by the appointment of a large committee (from ten to fifteen) to have charge of the work until the permanent deacons are elected, which now takes place in the beginning of sophomore year.

In 1895, the number of deacons in each class was increased to four, but until that time for at least seventy years the number was three. Originally one was elected from each of the class divisions, north, middle, and south, so that each of the twelve deacons comprising the church committee represented a particular division of a particular class. This was his constituency, or peculiar field for ac-

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tivity. In 1848, an apparent dearth of suitable material in one of the divisions caused a temporary change, but it was not until 1855, when the freshman Class of '59 was divided into four divisions, that the custom was abandoned, and three deacons elected from the class at large. During a few years (1890–93) the number of temporary deacons was increased to six.

The Class of 1892 was the first to elect deacons in the scientific school, and two were chosen in freshman year. Before this, from time to time, representatives of the other departments were asked to cooperate informally with the academic deacons. The question of Sheffield representatives arose as early as 1864, when a committee was appointed to confer with the scientific school men regarding the advisability of choosing representatives. Nothing seems to have resulted from this conference, probably owing to the slight participation of that department in the church exercises at that time. With the rapid growth of the school and the increasing numbers joining in the religious work, the need became imperative, and in more recent years (since the Class of '96, S.) three men have been chosen in each class.

Primarily the whole body of deacons was a committee of the college church. The senior members assisted at the monthly observance of the communion service, and all met bi-weekly to pass on matters of church needs and discipline. The meetings were held on Sunday (though in later years the time was shifted to Monday morning), usually in the room of one of the men. For several years they were held in the Trumbull Gallery. The college

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pastor did not attend these meetings until, in October, 1863, Mr. Clarke, the then pastor, was formally invited to be present thereafter. From that time until the end of Dr. Barbour's pastorate, the pastor or president of the college took charge of the meetings.

President James G. K. McClure, '70, says of these meetings that

> matters of general interest were discussed and special cases of individual students were presented and prayed over. The association of men from different classes in this happy fellowship led to the foundation of strong friendship and gave a certain sense of unity to the religious life of the college.

One of the seniors acted as clerk, and it is from the minutes of these meetings, already alluded to, that the knowledge of the work of the committee is chiefly derived. In the university library is kept the record from 1837 to 1864. It is a fairly continuous and full account—though some lapses occur, where a dilatory secretary held sway, or where, at one time, a clerk on graduation left the book containing the records with some person not a member of the college, from whom they were recovered over a year later.

The first entries refer to some previous records which had been irregularly kept, and of which there is at present no further trace.

The first definite view of the church committee, then, shows it as it existed in 1837. It was a rather austere body of young men. The minutes breathe

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a spirit of quaint theology quite foreign to our modern practical ways. A term tax of twelve and a half cents (reminding one of the days of the American shilling) was voted to be assessed on each undergraduate member of the church. A resolution was passed that " in view of the low state of religion in college and the languor of our own minds the committee observe Friday as a day of Fasting and Prayer that God will revive his work graciously in our midst."

More curious still is the record in cases of discipline. Hardly a meeting passed without comment or action in a disciplinary way on some church member. Nor are these matters lightly discussed. Punishment often followed, and even public " excommunication " was sometimes resorted to. The records of 1846 report a full account of such a proceeding; that the offender was charged with drunkenness and profanity; that his case was reported to the church, and a committee appointed to wait upon him; and that upon his remaining obdurate, the committee reported to a full meeting of the church that whereas he had " for a considerable time absented himself from the Lord's Supper and had moreover violated his covenant obligations to his brethren, it is moved that he be and hereby is *cut off* from this church."

Professor Fitch presided at the meeting, and " according to custom " called upon the offender, if present, to show cause, if he chose, why the proceedings of the church against him should be stayed. As he failed to appear, the resolution was seconded and passed by unanimous vote. It is

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comforting to note the announcement later in the year of the conversion of this same student, who, after serving a period of probation, was re-admitted to communion.

A glance at the various cases of discipline shows a variety of offences, but in the majority of cases the trouble was intoxication or absence from communion. The treatment varied, for the severe penalty of so-called " excommunication " or severance from the church is officially noted only half a dozen times. Where contrition was shown or the offence was less aggravated, a milder penalty was voted,— a letter to the student's pastor at home or to his parents calling attention to his acts was deemed sufficient, or perhaps the matter was disposed of by a mere request to the delinquent to remain away from the communion temporarily. Gradually the methods of discipline became softened. In the minutes of June 28, 1840, an entry is made which is margined as " Important." A conference with a number of the members of the Corporation (characterized as " aged ministers ") had been held at which the deacons were advised that there was a large class of offences which might prevent one outside the church from being admitted, but which would not require the excommunication of one within the church.

The latest case of excommunication recorded is in 1847. In 1859, when a number of church members absented themselves repeatedly from communion, on the suggestion of the pastor, Professor Fisher, the matter was adjusted in a more delicate manner, and some of the deacons, or other friends,

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quietly talked with the men in question. This sounded the death knell to church discipline as administered by the church committee. When later, in 1862, another case was raised, it was tabled, for it was doubted if the church could discipline; and if so, whether the committee had power to act.

Perhaps the pendulum has since swung too far the other way but from a study of the various cases of discipline in these records, the results hardly appear to justify the severer system. Of the great number of cases reported, in only four is repentance and a subsequent interest in religious work spoken of. Another fact is worth noting. The cases of discipline are most frequent in those years when the interest in religion appeared to be especially low, and, on the contrary, few, if any, cases are noted at times of especial spiritual outpourings.

Before leaving this phase of the deacon's work, and without wishing to take away one whit from the earnestness of spirit which prompted these searching inquiries, some of the cases might bear a moment's inspection as curiosities.

One of the first arose from some remarks by the Bully at the Bully anniversary, which were deemed irreverant, but the committee felt that the facts required " great delicacy in consequence of the relation of the parties and college with reference to the Bully system." The matter was allowed to remain without action until, when the Bully had graduated, the case was formally dropped. This method of treatment was followed in more than one case where the offender was a senior.

One of the most aggravated affairs was where a

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student was " seen intoxicated and in one instance, at least, stole the liquor with which he became intoxicated!" Another was a case of theft of a pocket-handkerchief, but the charge was not proven. One student who was under consideration seemed penitent and promised to " give up card playing and to break off from his evil associates." A senior in 1855 " went to his dinner table in a state of intoxication," and upon inquiry gave as his excuse that he had merely taken a mixture containing liquor for medicine and " expected to do so again."

But all this relates to the sterner, more austere side of the deacon's work, and is now a thing of the past. There is a brighter and more congenial duty for him in guiding the voluntary work of the students. This work has taken various forms.

In the development of their responsibilities, the deacons were first censors and judges. Subsequently they undertook pastoral work and were recognized by their classmates to be under obligations to labor with moral and religious delinquents. Now both of these functions have nearly disappeared, and they remain as organizers of the practical religious activities of the university.

The work which has perhaps more than any other remained in charge of the deacons is the class prayer-meeting. Under President Stiles, in 1780, the students started a concert of prayer on Saturday evenings, which has been said by some to have been the precursor of the present week-day meetings. There is evidence, however, in the diary of Cleveland of a meeting held on Tuesday evening as early as 1742. Perhaps this was the beginning of the

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evening meetings which were held for at least the greater part of the last century on Tuesdays. These latter meetings were held by each class, meeting separately in one of the recitation rooms, and so much a part of the order of things did they become that on Tuesdays, promptly at twenty minutes to seven, the college bell rang out as regularly as for the chapel exercises themselves. One entry in the records for 1856 shows the extent to which the bell was depended on, when it is gravely announced that meagre gatherings were held on one Tuesday, because the bell failed to ring!

The success of these meetings was due so much to the spontaneous words and prayers of those present that their value was largely influenced by the character of the men who took part. All were young men of about the same age who were for the time being living much the same life and following the same pursuits. There was little experience in the hard knocks of life,—and less variety in the individual experience; but, on the other hand, there were high ideals, great zeal, and a confidence in the ultimate prevalence of right, all coupled with a frankness of speech, which made these meetings a powerful influence for good. Mr. Frederick Alvord, of '55, has given a brief description of the class meetings in his day:

Whatever may be the fact now, in my day the number of Christian students was so large and religion so positive a factor in college life that it was comparatively easy to sustain weekly class prayer-meetings. These were different from other meetings which embraced the whole

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institution. They were especially for the class. By them we were brought into closer contact and came to know each other better. There was a freedom of utterance with reference to individual Christian life, such as difficulties, encouragements, hopes, and plans. This awakened sympathy, kindled personal interest, and emphasized the feeling of brotherhood, so that we became sharers in each other's experiences; and not only so; these meetings brought before us the needs of our unconverted classmates. We prayed for them—we planned for them, and oftentimes received impulses to personal endeavors in their behalf.

This characterization of the meetings of fifty years ago would, in a general way, fit those of to-day. There has been little change. A plan for selecting special topics for each meeting was introduced in the sixties, and still survives.

To the deacons fell the responsibility of choosing leaders and topics, and, indeed, on their efforts largely depended the success and failure of these meetings. The responsibility did not rest lightly on their shoulders. Their records are full of reports of the class meetings—the number attending, the spirit shown, and the new men who took part from time to time. Especial efforts were made to interest the freshmen in their first meetings, and the new students were urged to make a stand for Christian manhood at the outset of their course.

In 1887 (November 9th) the week-day meetings were transferred from Tuesday to Wednesday, and later with the classes of 1893 and 1894 these meetings were changed into classes for Bible study, under especially selected and trained leaders.

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This was not the first effort toward Bible study. In 1821 a voluntary Bible class was instituted, and in 1831 the Bible Class of Yale College was formed under the leadership of Professor Goodrich. In 1855 Professor Gibbs, of the Divinity School, held a small Bible class on Sunday afternoons. Professor Woolsey conducted one afternoon service on Sundays for the Class of 1863. It was later opened to all classes.

In 1864 President (then Professor) Dwight conducted a class for the study of "Romans," and there is evidence of two other temporary classes under Professors Day and Packard, but to Mr. Sallmon, of the Class of '94, is largely due the plan which has now become a permanent feature.

The Sunday class meetings still retain their former character, and the only change has been in the hour, from 9 A.M. to 12 M., when the early chapel service was shifted to a more comfortable time of day. Moreover, the meetings when held at 9 A.M. were said to interfere with breakfast. It is difficult to appreciate that in 1837 the committee could have seriously considered fixing the hour of this meeting at 7 A.M., "with the hope of securing better attendance."

The Yale feeling for class distinctions twice saved the fate of these meetings, when it was proposed to omit one or both of the class meetings in favor of a general college meeting. When the proposal was submitted to the classes, they vigorously voted it down, and the attendance at the general meeting, which was held for many years on Friday, gradually dwindled until the meeting was abandoned. A

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union meeting of all the classes on the first Tuesday of the month was tried for some years, and at one time it was customary for each class to invite another to hold a joint meeting. The records, however, fail to mention such a meeting between freshmen and sophomores, — so strong is college tradition.

The Friday evening meeting already mentioned had a varied career. For awhile it was the church meeting, where questions of discipline were treated. Later it became a student meeting, and in 1846 President Woolsey began to attend, and took part for a number of years. A student usually led, but the last quarter of an hour was taken up by the president in a short, earnest talk, which became such a feature that the meetings were familiarly called at the time "the President's meetings." Under the pastorate of Dr. Fisher the meetings were again made meetings of the church, and for nearly fifty years, on the Friday preceding communion Sunday, a preparatory lecture was given. But the general meeting lacked the vitality of the class meetings, and one deacon in the latter sixties frankly admitted that he "did not enjoy the Friday evening meetings."

A voluntary Sunday afternoon meeting was held in the Atheneum in the forties and fifties, conducted by Professor Goodrich. At present, the meeting is held on Sunday evening immediately after supper. It is usually led by a student, and addressed by the preacher at the morning chapel service.

It is possible merely to refer to many of the vol-

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untary meetings held at different periods, the number and character of which varied with the times. Monthly concerts of prayer were held at the beginning of the century. Praise services were a feature of the seventies and eighties, and the old custom of setting apart a special day of prayer for colleges in the winter term still survives. Special meetings were held on this day by the classes separately and jointly. These were addressed by older men, invited for the occasion, and the effort was made to infuse a peculiarly earnest and evangelical spirit into the meetings. The observance was a result of the great revivals of 1820 and 1831, and in many years an especial outpouring of the spirit was evidenced at this time.

If the list of meetings seems formidable, yet to the enthusiastic undergraduates it was not long enough, and at times of special interest extra informal meetings were held, sometimes daily, in the students' rooms. These were called entry meetings, and were entirely spasmodic in their character.

Another and far less pleasant duty for the deacons was the collection of subscriptions for church work and other kindred objects. The earliest work of this character was the collection of the term tax. Later, subscriptions for hymn-books were made for the church and class. Each class was expected to raise a fund for the purchase of an organ for its use, which upon graduation was donated to some local church or Sunday-school. Indeed, the list of subscriptions seemed most formidable, and various schemes were devised for avoiding this labor.

Thus far the formal duties of the deacons have

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been described. But the limit to the opportunities for work was not prescribed, and there were many other openings for a deacon eager to exert a telling influence. In the records of the church committee repeatedly occur reports of or suggestions for talks with classmates regarding religion, and several times it was voted to converse with every member of the church and every classmate "on the state of religion in college" and his "own spiritual needs." The meetings of the committee became times for sincere prayer for help and guidance in the work, and many were the efforts made to increase the religious interest in the college. The revival of 1841 was largely due to this desire on the part of the church committee, for one of their number went to Boston to ask Dr. Kirk to come and preach to the students. In 1858 there are a couple of interesting entries on the minutes. During the period of great religious interest in that year throughout the country at large, Yale was at first but little touched, and on March 21st the church committee bemoaned the low ebb of Christian interest in college and agreed to bestir themselves to better it. Just one week later a special meeting is held because of the "unusual religious interest in College," —a quick response to the effort of the committee.

The minutes of the committee are peculiarly free from cant and ring with a tone of frankness. When there is any especial lack of interest, no attempt at concealment is made, but the situation is met fairly and frankly. One year the minutes retail at some length the disappointment of the committee that an expected revival did not come in the spring, and the

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fact was taken as proof that "the outpouring of God's spirit is not to be expected in any particular season of the year." So it was noted that the religious interest was lessened after vacations, and during the excitement of the annual society elections. One secretary exclaims after one of these periods of discouragement, "The heart is truly deceitful above all things," and in 1860 the secretary of the committee chronicles the disappointment felt at the time by the words, "Everything is in the dark." He quotes Professor Fisher to the effect that it was the first year of his pastorate that there had been no conversions.

The records are equally straightforward in reference to the reciprocal relations between the deacons and the college pastor. In any discussion regarding the appointment of a permanent college pastor these minutes are pertinent, for while each new pastor in turn is greeted with enthusiasm, and at first served with loyalty, the records soon disclose friction and lack of co-operation. In one case a committee was appointed to ascertain the relative duties of pastor and deacons, and in another a strong protest is entered against a certain professor who was suggested as a possible incumbent of the office. But the committee is not less sparing in self-condemnation, and at the close of the year there usually appears a short valedictory from the members to the graduating class in which is evident a tone of genuine regret for opportunities wasted and unworthiness shown in the office about to be laid aside.

The whole field of undergraduate life is gone over

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in the various discussions of the church committee, for the deacons in a college community do not live lives apart from the other students. Campus problems are their problems, and some curious subjects come before their meetings for consideration. In the forties a strong feeling was expressed against "Christian men in college who sleep over Sunday chapel, and thus absent themselves from the place of prayer, and others who attend chapel and at its close pass with the impenitent by the place of prayer." About the same time, the feasibility of offering a prize of $50 for the best essay on how to spend the Sabbath is discussed.

In view of the present interest in athletics, it is amusing to read of a long discussion in the fifties of the propriety of supporting a foot-ball game. While no definite action is reached regarding the game, "in its present character all agreed, however, that there are numerous and serious evils connected with it."

The same secretary records that the question of attending the theatre and playing cards was then considered by the committee, and it was thought desirable "as much as possible to warn our Christian brethren on these subjects." In reference to checkers and chess opinions differed, all agreeing, however, that it was "safe for Christians to abstain." Later, in 1861, when one of the deacons remarked upon the propriety of church members playing cards, it "provoked a long and perhaps unprofitable discussion on the consistency of such conduct with a public profession of Christ."

Intemperance has been the most serious obstacle to the work of the committee, and the subject is

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often discussed. Certainly the tone of the college in this respect has improved over that in the early fifties, judging from the picture given by one of the deacons who reported "that half the Junior class more or less used liquors." Initiation suppers have always been a delicate subject for proper handling by the deacons, although "the liability of Christians to destroy their influence as Christians by their conduct at such times" is alluded to. Strong efforts have been repeatedly made to counteract this evil, and usually with success. In 1854 reference is made to the operation of a so-called "Maine law" among the undergraduates, and "it was stated that some of the students still found means of supplying themselves with intoxicating drinks. It was believed, however, that the evil is much less in our midst, and it was hoped the practice as well as the law of temperance would prevail." Later, in 1862, the committee felt as though it was "a good omen" that the then sophomore class had voted down the "Burial of Euclid." In the early seventies the deacons made a stand against punch at sophomore elections, and in recent years they have quietly carried on a campaign against liquor at the rushes. President Woolsey asked the deacons, in 1861, to make as thorough an investigation as possible into the prevalence of an even greater evil in college. How the men went about it is uncertain, but the report was made that "nearly or quite one sixth of the students were addicted to the vice spoken of." The report was coupled with the request that President Woolsey deliver an especial sermon on this delicate subject.

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The influence of the church committee upon college morals has been due not only to the popular form of election of the deacons, but to the personal prominence of many of them in other branches of college activity. It is but natural that when first the Social Union, and later the Young Men's Christian Association were organized, the deacons should take the lead. In the latter association the successive presidents for twenty years have been chosen from the senior deacons, and in recent years the deacons have been *ex officio* members of the executive committee of the Association. So in former days, the affairs of the Society of Inquiry were largely conducted by the successive deacons, and the same was true with the Bethany and Old Broadway Sunday-schools. These were kindred lines of work in which the members of the diaconate would naturally be interested.

But outside of religious work, in social, athletic, and literary channels, the various deacons have been prominent, and of the long list since 1837 it is but seldom that one or more have not been members of the senior societies. While these facts may seem merely incidental, they illustrate the close connection between the members of the church committee and their classes. The class deacons at Yale are peculiarly a part of the traditions of the campus, and are recognized as such by the college at large, as shown in the interest taken in their elections, and in the character of the men chosen. And their prominence in college has often been followed by a noteworthy career in after life. The list of names in the appendix shows not a few of national reputation.

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No sketch of the deacons would be complete without some reference to the rise and fall of O. D. P., a secret society which flourished for about six years, and originally consisted exclusively of the deacons.

The reason for its origin was the lack of unity of action between the deacons of the various classes. While joint meetings were irregularly held, after the resignation of Dr. Barbour these had practically ceased. It was felt that better work would result and more sympathy exist by a closer association and co-operation. That this desire took the form of a secret society was due largely to the imagination of the founders, who were at the time sophomores, and some of whom had just entered into the mysteries of the society system as then existing. Undoubtedly the secrecy of O. D. P. brought its members into closer touch and sympathy than probably would have been the case in an open organization. But a difficulty soon became apparent, for the college at large failed to understand why any secrecy should exist, and the society became an object of ridicule which largely hindered its usefulness.

The society as planned had two phases,—the mysterious or secret side, and the serious religious side. Its mysteries, symbols, and customs were quite elaborate. As in the days of the French Revolution, the calendar was changed, and the years were numbered from the founding of the society, while the new year started at the spring equinox, and each month began on the 15th of the month according to the ordinary calendar. Each class was designated as *I*, *II*, *III*, etc., beginning with the

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Class of '89, of which the founders were members. When, later, some older men, of classes already graduated, were admitted, the question arose regarding the proper method of designating their classes, but the matter was adjusted by considering all classes prior to that of the founders as minus quantities, and counting back from '89. A seal was devised consisting of the college seal and the mystic letters O. D. P., on a Maltese cross, the ends of which were connected by four chains, each of three links, typifying the three deacons in each of the four classes. Of course, an awe-inspiring oath was taken at initiation, and the officers had peculiar titles, such as prætor for president, etc. Social gatherings and dinners were given and songs were written extolling the virtues of O. D. P. Two of them are given here, not for any intrinsic worth, but rather as curios or relics of a defunct society:

Tune—"My Comrades."

We deacons, when we 're no more working
In Saint Elihu's classic shades,
Subscription lists we 're no more shirking,
Though mem'ry of them never fades;

We shall remember thee with gladness,
Thee, who dost bind us close and strong,
Who cheer'st us in our every sadness,
We 'll praise thee much in word and song.

Tune—"A Capital Ship."

Oh, a hard-headed crowd, with wisdom endowed,
Are the men of O. D. P.
When in debate, I should like to state,
They 're worth while coming to see;

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The cons and the pros and everything goes,
And the words flow thick and fa-a-ast,
Till the Prætor with grace rules the whole out of place
And settles the thing at last.

CHORUS: Then hail to O. D. P.!
A *jovial* band are we;
We never fail, in dear old Yale,
To drive dull care away-ay-ay.
On many a Monday night, when the stars are shining bright,
We sing till we make the old room shake,
Nor stop till the break of day.

A phenomenal crowd, it must be allowed,
Are the men of O. D. P.;
In every line, they are equally fine,
And never were known to agree;
We are all "hot stuff" on a "windy bluff,"
But yet, in the end, you 'll see-e-e,
Tho' we must "scrap a few," still our hearts are true
To Yale, and to O. D. P.

The initiation ceremony was elaborate and mysterious, and included an ordination service, inducting the new members into their office, and impressing them with the responsibilities of their work. This mixture of earnestness and fun was a characteristic of all the doings of the society.

The regular meetings were largely devoted to discussions about the religious work in the various classes. Reports were received from the representatives of the several classes, as in the former meetings of the church committee. The members informally talked over the religious state of the college, and earnest prayers were offered for an increase in spirituality. New lines of work and effort were carefully considered. Each member was also expected to

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study some phase of the religious work in former days, and present the result in the form of a written essay. In this connection facts were collected about the great revivals at Yale, and a correspondence was begun with graduates (especially former deacons) to learn the character of the work and feeling at various times in the college's history. This tended to impress the men with the age and dignity of their office, as well as with the opportunities for good which were open to them.

To the men within, the society was of great benefit; but, as in the case of most secret societies, the danger lay in the impression which its secrecy made on the minds of outsiders. How real was any antagonism to its existence, it is impossible to say, but it soon became apparent that instead of aiding, it tended to hinder the work for which it was devised. Outsiders were accustomed to joke about the midnight orgies of the deacons, and of the terrible lists on which the relative moral standing of the undergraduates was designated by black and red marks, etc. Finally, one year on the night for the initiation of the freshmen deacons, a number of outsiders bodily abducted the initiates to the grammar school lot, where they put them through a mock ceremony with considerable bodily chastisement. This practically sealed the fate of the society. Its purpose was not mere fun. It had a higher aim, and when it was seen to be a menace to rather than a means for the accomplishment of its objects, a disbandment was immediately agreed upon.

Perhaps this episode, the passing of O. D. P., fairly illustrates the singleness of purpose which has

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existed among the successive college generations of deacons, and which impresses one upon a study of their work year after year.

Where other interests — however innocent and pleasurable they have been—clashed with the work for the Master, in a manly way the deacons have put these aside and adhered to the duties for which they were chosen by their classes. Of course, all have not been equally zealous or equally successful. There have been different points of view, different methods of work, but throughout there has existed in this constantly changing body a persisting purpose to do good work and honest work.

Undoubtedly, some unfortunate choices have been made for the office. Some years have gone by when the work has lagged or been but poorly performed. Indeed, few have graduated without regrets for neglected opportunities, but a high standard has been set and earnestness and zeal have been shown.

The secretary for the years 1841 and 1842 left this minute on the records:

The Committee cannot feel too deeply the great weight of responsibility now resting upon them. How circumspect ought we to be continually in our intercourse with those around us. O God, teach us to know our stations and our influence, and furnish us with wisdom from on High, that we may do nothing wrong nor neglect anything that is right. Bestow on us the Spirit of our Great Master of whose church we are the representatives. May our tone of pious action be elevated and constant and we be drawn aside from duty by nothing.

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Yale is a Christian university, and the verdict of men most in touch with life on the campus is that the morals and tone of the undergraduates are unusually high and clean, and steadily improving. That such is the case is largely due to the presence year after year of this small, earnest body of men, elected by the classes, but connected with and under the control of the church, to lead the Christian work and set an example of manly living.

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CHAPTER XI

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

"I appreciate this honor in a peculiar sense and degree as coming from Yale. Why? Because of the far-reaching influence in organized Christian work which Yale has had in the development and extension of this student movement throughout the world. Why? Because in Yale to-day is to be found the largest Christian student association, not only of this country, but of all the countries of the world. Not only the largest Christian organization of students, but as a result of the wise guidance of the committee, the hearty, intense co-operation of leading students, representing all aspects of university life, and the wise counsel and sympathetic co-operation of President Dwight, this organization has already embodied the best attributes of organized Christian work amongst the students, and appeals to the best elements in university life."—JOHN R. MOTT, Address at Yale Alumni Dinner, June, 1899.

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CHAPTER XI

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

THE present organized form of voluntary Christian work at Yale by and for students may be said to date from the inception of the Christian Social Union in the summer of 1879.

Some years before this, in 1874–75, a graduate of the Class of '62, Mr. Richard C. Morse, who had become actively connected with the Young Men's Christian Association and was general secretary of its International Committee, had been impressed by his contact with the Association and its committee method of distributing responsibility with the conviction that some such organization of Christian work would be a great improvement on the method prevailing at Yale when (1858–62) he was an undergraduate. In the autumn of 1874 he met with some of the deacons and Christian students, and later, in February, 1875, at the request of President Porter, he addressed in Linonia Hall a meeting of some two hundred students on this subject. No immediate result followed that early effort. A few years later, in 1877, the present intercollegiate movement of the Young Men's

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Christian Association was begun and Mr. Luther D. Wishard, Princeton, 1876, was appointed visiting college secretary.

Mr. Morse and Mr. Wishard then brought this movement to the attention of the Yale students, and in May, 1879, Mr. W. B. Boomer, of the Class of '80, attended at Baltimore, as a Yale representative, the International Convention of the Young Men's Christian Associations. He was one of the forty-seven students from thirty-seven colleges which were represented, and was deeply and favorably impressed by the work of the college associations reported by these delegates.

Meantime, among the Yale students themselves the need began to be keenly felt for some co-ordinating agency which would express the Christian spirit of all the classes and which would furnish opportunity for united aggressive action. Some leaders in the class of '80, among them Messrs. Boomer, Hall, Bushnell, and Dill, met in a student's room in 107 North College to discuss ways and means. Mr. Boomer reported his visit to the Baltimore convention. Professor Cyrus Northrop was brought into consultation and welcomed the students at his house for conference and discussion. Out of this sprang the well-named Christian Social Union, which introduced a new feeling of cordiality and fellowship between the Christian men of the various classes. Mr. Doremus Scudder, of '80 (now pastor of the First Church of Christ in Woburn, Mass.), was its first chairman, and he was succeeded by Mr. E. E. Aiken, of '81 (now a missionary in China). The machinery was very simple.

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A monthly meeting of the four classes was held and efforts were made to surround the incoming freshmen with active religious influences.

Intelligence was also received from Mr. Morse and Mr. Wishard concerning the growth of the Association movement in the colleges of the country, and they set forth the practical benefits which would result from the Union becoming in name and constitution a Young Men's Christian Association, bringing it into affiliation with similar societies in other universities and colleges. This proposed change was under consideration for some time, and several unsuccessful attempts were made to accomplish it. Yale men did not take kindly to innovations. But when the international convention (following that in Baltimore) met at Cleveland in May, 1881, Mr. Charles E. Loughridge, of the Class of '83, attended as a Yale representative. Upon his return the report which he made of the growth of the Intercollegiate Association movement and the possibilities which lay before it awakened sufficient enthusiasm to pass a vote, in June, 1881, changing the Christian Social Union into the Yale Young Men's Christian Association.

This brought the Christian students of Yale into fraternal relations with the Christian students of many other institutions. Ideas were exchanged, methods of work compared, and wholesome stimulus resulted. Advancement no longer depended upon the efforts of a few individual men. Efficient organization diffused a quickening influence, and the burdens were shared by a larger number.

In 1879, at Princeton, Murray Hall was erected

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on the campus and placed at the disposal of the Association. At Yale the students were led to discuss the project of securing a building upon the campus which might become the common centre of all the religious activities of the university. Among those who originated the idea were Mr. E. E. Aiken, '81, Mr. C. E. Loughridge, '83, and Mr. J. B. Reynolds, '84. President Porter said the erection of such a building "would be hailed by the best friends of the college as full of promise and blessing." The aim of the students was to enlist the sympathy and co-operation and to secure the contributions of as many of the alumni as possible. Their endeavors led up naturally to the appointment of a graduate committee, who would undertake, in the name of the many subscribers, the erection of the building. The original estimates were for a building to cost $25,000. For many reasons, which commended themselves to the student body, it seemed to Mr. Richard C. Morse, '62, whose aid had been solicited, that it would be more desirable to secure the building as the gift of some one generous friend and benefactor of the University. Accordingly, in the summer of 1882, he broached the matter to Mr. Frederick Marquand, who had already shown his substantial interest in Yale. Mr. Marquand was very desirous that the pronounced Christian character and influence exerted chiefly by the elder President Dwight, for whom he had an especial reverence, should be maintained. He was impressed with the new impulse to Christian life in American colleges proceeding from the voluntary activity and co-operation of the stu-

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dents themselves, and he expressed the desire to furnish the Yale Association with a congenial place well adapted to its purpose and well calculated to encourage the students to multiply their efforts on behalf of the Christian welfare of their fellows. Three weeks after the interview, and before another opportunity was afforded of communication with him on the subject, Mr. Marquand died. The students and their graduate committee then resorted to their original plan. Messrs. C. E. Loughridge, '83, J. B. Reynolds, '84, I. O. Baird, '85, and E. E. Aiken, '81, were appointed to secure subscriptions, and Mr. James McCormick, '53, was led to take a deep interest in the movement. The appeals to alumni and friends netted over $20,000.

At this juncture Mr. Elbert B. Monroe, a residuary legatee of the Marquand estate, returning from an absence abroad, revealed to Mr. Morse and Mr. McCormick a purpose he and his wife, a niece of Mr. Marquand, had cherished to carry out the wish of their uncle and to erect an Association building in memory of him far exceeding in size and beauty anything that the students had ventured to propose. As a result of consultation with him, so much of the money already contributed as could be secured should be used as a fund, the proceeds of which should be devoted to the purchase of a suitable library, the provision of lectures, and a secretary's salary. With the strong support of President Porter, the site between the Library and Alumni Hall was granted by the Corporation. Ground was broken in July, 1885, and the building was dedicated on October 17, 1886. The name of Dwight

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Hall was given to the building in memory of the elder Timothy Dwight, President of Yale from 1795 to 1817. Ex-President Dwight, then beginning his administration, made the dedicatory address and received for the Corporation from the donor the keys of the building. It gave a new name and standing to the Association, and from it, as a centre, have radiated numerous lines of Christian activity within and without the university. The students began and continue to speak of "joining Dwight Hall," "the Dwight Hall work," "Dwight Hall men," etc.

During the building movement the need of a graduate committee to represent the students was felt in connection with necessary conferences with the president and Corporation of the university, and of solicitation of the interest and support of the alumni. Accordingly, as early as June, 1883, the Yale Association elected Mr. James McCormick and Mr. Richard C. Morse. Those gentlemen secured much money, obtained the site, and materially assisted the students in their efforts to complete the enterprise. Later, there were added Mr. D. Stuart Dodge, '57, and Mr. James B. Reynolds, '84. They visited New Haven frequently and exercised a careful supervision of the work on the building, and from time to time held conferences with the students in reference to its uses. Through their influence most of the original subscriptions were retained as an endowment fund to provide for the maintenance and extension of the work. Beginning as a building committee the graduate committee gradually developed into a gen-

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eral advisory body in relation to all the religious activities of the students. An analogy and justification for such a relationship had already been furnished in the athletic graduate committee.

At every step the wise guidance of the graduate advisory committee has been felt in restraining, suggesting, correcting, and promoting the activities of the students. The acquiring of a building for the Association work in the scientific school, and of Yale Hall, the headquarters of the student city mission, rendered necessary the incorporation of the committee in order that they might hold property under the laws of the State. The committee is therefore now known as the Board of Directors of the Young Men's Christian Association of Yale University.

During the first decade of its existence the organization of the Association was extremely simple, consisting only of the regular officers, who formed an executive committee, the deacons continuing to lead the religious activities of the various classes. But under inspiration of Professor Drummond's visit, and of the attendance at the Northfield Student Conferences of many undergraduates, special committees of the Association were appointed, whose duties gradually overlapped those of the deacons. In 1890, an arrangement was effected whereby all the religious work pertaining to the college classes was delegated to the board of deacons, and the general management of the Association was given to a university committee, representing all departments, undergraduate and graduate. This involved extra meetings, needless

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labor, and danger of disagreement. In the following year the difficulty was solved by the union of these two bodies in a single large executive committee, excluding the representatives from the graduate department. Thus, through experiment and experience, that simplicity of control was obtained which has worked admirably for the past ten years.

A remarkably complete committee system has also been evolved during the past decade. Until 1890 the annual collection of funds made by the deacons was frequently insufficient to meet the running expenses of the Association. In order to place the Association on a firm financial basis, and to secure a yearly membership roll, regular dues were fixed and collected by a membership committee. This immediately resulted in a greatly increased income.

Upon the suggestion of Professor Drummond in 1887 small deputations of students visited various colleges and preparatory schools, thereby strengthening intercollegiate Christian fellowship, and impressing on the preparatory students the existence and earnestness of organized Christian effort at Yale.

The work for new students has been one of the first efforts of the Association in the university. While in the early days the efforts to enlist the interest of new students were centred on the opening of the fall term, now the work goes on throughout the year, and especially during the spring, when the deputation committee sends visitors to the preparatory schools. A neat handbook of convenient shape for the vest pocket, attractively bound in blue

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leather, and containing in condensed form just such information about university life as a new student wants, is presented to him. Dwight Hall is open a week before the fall term begins, and information is furnished about boarding-houses, the curriculum, and many other things which new students inquire about. Of such great value has this reception work been that the authorities have permitted the Association to take a religious census of the incoming classes when they meet for registration. Cards of invitation are then distributed for the social reception on the first Friday evening of the term, when the new men have an opportunity to meet the president of the university, the freshman faculty, and prominent leaders from the upper classes, and to become acquainted with each other. Such receptions are also given to the graduate departments. At the general religious meeting of the university on the first Sunday evening of the term it has been the custom for years past for the president of the university to make an address of welcome, and afterwards the freshmen assemble for their first religious meeting in their own class-room. They hear a talk from an upper-classman about the new life into which they are entering, with its rich spiritual possibilities, and are urged to take a positive Christian stand at the start. Then begins the regular round of prayer-meetings, Bible classes, and committee work, furnishing opportunities of usefulness for every man who cares to avail himself of them. It will thus be seen that the influences which make for righteousness are positively seeking each man in his new surroundings. If he has the least desire to

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live a clean, consistent, and useful life, every inducement is offered to him. There are opposing influences at work in every community so large and varied in its make-up, and a man may easily go wrong if he chooses to do so. But it may be safely affirmed that nowhere, at the outset of one's career, are the temptations fewer, the safeguards stronger, or the atmosphere purer.

The department to which greatest attention has been paid during the past decade is that of Bible study. Previous to this period considerable attention has been given to the subject. Professor (since President) William R. Harper, during his connection with the Yale faculty (1886–1891), took special interest in this department of the work of the Association. In general, however, topics for study were disconnected and the plan of study was too frequently altered. When a regular, connected course was presented it was in the hands of a professor, who gave the results of his research in lecture form. More adequate supervision of the classes was needed to secure regularity and increase of attendance. The Wednesday evening prayer-meetings were now turned into Bible classes, committees were appointed, students were secured to lead, and a permanent and progressive course of study was evolved. Each freshman class began and continues to study the life of Christ; the sophomores, the Parables and Miracles; the juniors, the life of Paul; and the seniors, either Old Testament characters or advanced studies in the life of Christ. The outlines for study during the first three years are printed in pamphlet form. It will be noted that the cycle is

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permanent and progressive, and is arranged with reference to devotional and practical ends. All historical and critical study not directly connected with the living truths in question is avoided in order to place emphasis upon the more important lessons for immediate practical application. The arrangement has secured economy of time and labor and placed the work on a more satisfactory basis. It has substituted informal conference and interchange of thought for the lecture system, and thus promoted private individual study. It has trained scores of men for the leadership of such classes in the churches, and in the Association work of the cities.

The work of the committees on home missions, foreign missions, and the Northfield conferences is described in other chapters.

A Department of Systematic Bėneficence was started in 1896, with the object of stimulating men to give systematically and proportionally of their income for charitable and philanthropic work. A special committee has the matter in hand, and the fund collected is divided between home and foreign missions. At present an attempt is made in this way to raise $1700 each year, $1200 of which goes to the salary of Mr. Fred M. Gilbert, '98, Yale's missionary in India, and $500 towards the expenses of the city mission work. In a similar way the support of Mr. John T. Swift, '84, was provided for in whole or in part from 1893 to 1899, while he was working among the students in Tokio, Japan. Previous to that, from 1890 to 1892, funds were raised, though not entirely by systematic giving, to assist Mr. J. B. Reynolds, '84, in fostering Christian

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activities among the students of Europe. While many men have preferred to contribute a lump sum to these objects, many have also been led to adopt biblical and businesslike principles of giving.

Regular prayer-meetings of the various classes conducted by students have for many years been held immediately after the chapel service; and the general religious meeting of the university in the evening, another old-time fixture, is usually addressed by the preacher at the morning chapel service. These meetings, together with observance of the Day of Prayer for students in February, the Week of Prayer for young men in November, and special series of meetings conducted by such favorites among college men as Messrs. Drummond, Moody, Babcock, McKenzie, Speer, and Mott have done much to keep the religious sympathies warm and active. The Dwight Hall lecture course has for twelve years brought eminent speakers before the students to discuss religious questions of live interest.

The expansion of the Association in the different departments of the university has advanced with the growth of the college into the university. The Scientific Christian Union joined with the Academic Association in 1884. In 1896 rented rooms were secured on College Street for the use of the scientific department. The rental of these quarters for reading, study, Bible classes, prayer-meetings, and social purposes justified what was begun as an experiment, and in 1897 Mrs. W. F. Cochran, of Yonkers, New York, presented a house and lot on College Street for the use of the Association work in the Sheffield Scientific School. This house was re-

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moved to make way for the bi-centennial buildings, and the Association is again in rented rooms, which are utterly inadequate for its work. It is hoped that in the near future Sheff. will have its own building for the expanding work in that department. Already for the college year 1901–1902 a second secretary has been called to devote himself chiefly to the work in Sheffield. In the law, medical, and graduate departments vice-presidents are appointed to direct in the canvass for members, and for attendance at the Bible class, reception, and other meetings available to these departments. The vice-presidents are now members of the executive committee of the Yale Association. These departments should each have a room set aside for their use in their own buildings.

In 1898 an Association was organized in the Divinity School independent of the university Association. A movement is now being made to co-ordinate this work with that in the other professional schools, uniting them all in the university Association.

This expansion at Yale has been part of a wider expansion in which her Association has been a strong factor. When the Christian students at Yale joined the American Intercollegiate Brotherhood, student Associations had been formed in only 175 colleges, and had enrolled over 8000 members. Now there are 621 student Associations in the universities, professional, and other higher schools of North America, with over 34,000 members, and similar student organizations and work exist in over 1400 institutions of twenty-seven countries of Europe,

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Asia, Africa, and Australasia—all banded together in the World's Student Christian Federation.

The purpose of all this intercollegiate organization has been to stimulate and strengthen the individual Associations. From the beginning of her connection with it Yale was welcomed and recognized as a leader in this movement, and from the beginning her Christian students have been conscious of receiving stimulus and suggestions from intercollegiate Christian fellowship. At the present time the Yale Association is the strongest and most influential university organization in the World's Student Federation. As early as 1883 the Yale Association initiated the New England Student Conference. It marked an advance in the work on the campus and in the building movement which was then in progress. It also gave an impulse to the student work throughout New England. Four years later, in 1887, Yale welcomed in Dwight Hall, then a year old, another meeting of the New England Conference. Professor (since President) William R. Harper, as a member of the Yale faculty, read a very valuable paper on Bible study, and a quickening in this study resulted not only at Yale, but in the other colleges represented.

A strong feature and agency of the intercollegiate movement has been the Northfield summer conference, the significance and influence of which is of enough importance to demand a chapter of this Yale volume for its separate treatment.

A survey of the movement at Yale reveals the initiative of the students at every step. It was the students who started the building movement, de-

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veloped the Bible study cycle, and laid down many of the lines of organization and methods of work which have proven so successful. The method of control by students is in harmony with the Yale idea of government, and to attempt to change it would result disastrously.

The members of the faculty who have been invited to co-operate have ever been ready to do their share. President Dwight manifested his active and practical sympathy in many ways. By his co-operation in the appointment of the general secretary and his willingness to spend time in consultation, by his presence at the receptions to new students, and his earnest words of welcome and advice he has shown freely and cordially his deep interest in the work. The memory of the pronounced attitude of the venerable President, always ready to give of himself, his time, and his substance, is fondly cherished by those who had the privilege of leading the Christian activities during his administration.

The Association is the most potent conservator of democracy. Its membership, open to all members of the university, includes over a thousand from all departments. The annual dues are regarded as contributions for the furtherance of the work. Any student of good moral character, of any sect or no sect, with or without money, may join, his own word being the final test of his fitness. On the committees are from two hundred to two hundred and fifty men, the millionaire and the man who is making his way through college working side by side. Among the prominent leaders are men from fraternities, secret societies, and the literary, athletic, and social activities.

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of the university. If regarded from this point of view alone, it is a power in the life of the place.

The spiritual influences cannot be enumerated or classified. Those who contribute the most in energy and time take the most away, and even those who only absorb, receive an addition to their equipment of heart-culture and brain-power. Thus the Association is storing the church with energy. In the cities and towns of many States and in distant lands are business and professional men, capable leaders of Bible classes, and engaged in various lines of charitable and philanthropic work, who look back to Dwight Hall as the source of their inspiration and training. It is also noticeable that men who did not take any active part in the Christian life during their academic course are frequently found in such activities in after life, and do not hesitate to acknowledge the indirect influence upon themselves of the student example. How many have been led during student days to look to Christ as Saviour and to follow Him as Lord, and to what extent character has been moulded and built, is known only to Him who knoweth the secret thoughts of men. Statistics for these unseen forces are not available, but silently and steadily the culture of Christian manhood goes on day by day.

The controlling purpose of the work we have reviewed is indelibly graven in the stone over the entrance to Dwight Hall, and an increasing number of men are year by year making it the great controlling purpose of life—

Καθηγητὴς ὑμῶν ἐστιν εἷς, ὁ Χριστός.

"One is your guide (leader), the Christ."

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CHAPTER XII

THE GENERAL SECRETARY

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CHAPTER XII

THE GENERAL SECRETARY

THE Yale Young Men's Christian Association, organized in 1881, carried on its work until 1886 without any employed officer. But during the college year 1885–86, while Dwight Hall was in course of erection, the students, in conference with their graduate committee, realized that the administration of the larger work expected in the new building would overtax the president and the other undergraduate officers. From their graduate committee they learned that in the experience of the city Associations, when the time had come to occupy a building, it had been found necessary to secure a salaried executive officer for the proper administration of the enlarged work and for due attention to the many details connected with such administration and with the care of the building. In deciding to follow this precedent of the city Associations, they adopted for the office the name of general secretary, which it bears throughout the Association movement.

In determining the age and term of service of their general secretary the precedent of the athletic

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organizations was wisely consulted. In caring for their athletic interests the students at Yale had already discovered that they could not depend entirely upon undergraduate officers; and it was suggested that as some athletic leaders after graduation consent to remain or to return for a time to prove of substantial service to athletic interests, so a strong Christian worker might, on his graduation, render equally efficient service for one or more years in wisely promoting that Christian activity among his fellow-students in which for the four years just closed he had been a chosen and trusted leader.

When the students and their graduate committee were agreed that such an executive officer or general secretary was desirable and their attention was called to the members of the senior class of that year (1886), there was complete unanimity in the choice of Mr. Chauncey W. Goodrich, now pastor of the Bolton Avenue Congregational Church, Cleveland, Ohio. He had made other plans for the year after his graduation, as has proved to be the case with each subsequent candidate for the office. But the urgent and intelligent call of his fellow-students, the rare field and opportunity of Christian service thus opened to him, love for his Alma Mater, and desire for her best welfare, united to induce him, and later his worthy successors, to set aside other plans and give right of way to this invitation and opportunity. In the process of securing the first general secretary it was agreed and voted by the Association, as the best form of procedure, that the graduate committee should *appoint* the general sec-

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retary, but only after *careful consultation* with the students and with the *approval* of the Corporation, obtained through the President of the university. At the annual meeting of the Association the appointment of Mr. Goodrich was submitted to it for final ratification. The method thus carefully defined has been followed in every subsequent appointment.

During the conferences about this office a very important contribution to the result was made by one of the alumni, Mr. Thomas C. Sloane, of the Class of 1868, and subsequently a member of the Corporation. Mr. Sloane very generously offered to provide the amount needed for the secretary's salary during the first two years. When this period expired the new office was no longer an experiment, and at the solicitation of the graduate committee other alumni have since contributed from year to year toward the sum needed on salary account.

As a new officer the general secretary, but recently himself president of the Association and a deacon of his class, came into a new and untried relation (1) to the college pastor, (2) to the president of the Association, (3) to an executive committee, composed of the six officers of the Association, and intrusted with general charge of its work, (4) to the four working or standing committees of the Association, of each of which he was *ex-officio* a member, and (5), most important of all, to the three deacons of each class in the academic department—duly elected by their classmates, and " constituting executive committees of the Association for their respective classes."

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The class diaconate at Yale is probably over a hundred years old, and the religious work of the classes separately and collectively, so far as the students were responsible for such work, had been under their direction from time immemorial.

With its new building and new officer, the Yale Association was to introduce a new order of things in the organization and administration of the Christian activity of the students, not only in the academic, but in all the classes of the university. To domesticate this order wisely in the traditions of Yale students was necessarily a slow, delicate, and difficult process. All that was best in the diaconate tradition was to be carefully conserved and perpetuated.

At the end of the first year of the office (1887) the Association constitution prescribed that the general secretary "shall be a recent graduate, chosen by the graduate committee, who shall, under the direction of the Association president, conduct the correspondence and be assistant of the president in having general charge of the work. He shall be *ex-officio* a member of all committees." But "no important change in methods of work can be made without the approval of the board of deacons." This board is, in this constitution of 1887, co-ordinate with the Association or university committee, but in reality it was at that time by force of Yale tradition in control of the organization.

The first secretary, himself an ex-president and an ex-deacon, having the entire confidence of the college pastor, was admirably qualified to begin very slowly and happily, with due deference to existing

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tradition, the work of introducing the new order. What he began was wisely carried forward by his successors, each of whom, like himself, had been as an undergraduate in recent and closest touch with this tradition.

Mr. Goodrich was solicited to continue a second year, but was compelled to decline. He was succeeded in 1887 by a member of the class of that year, Mr. William L. Phelps, now Professor of English in the university, who served until 1888. The signal event of his term was the visit of Professor Henry Drummond and the resulting enlistment in Christian work of many of the leading students. Mr. Phelps was followed by Mr. Alonzo A. Stagg, of '88, now professor in the University of Chicago. Enthusiasm in personal work and the starting of the Yale Mission were features of his term. He was the first to continue two years (1888–1890) in office and to demonstrate the great advantage resulting from this longer term of secretarial service. His two successors, Messrs. Clifford W. Barnes, of the Class of 1889, now President of Illinois College, and Henry T. Fowler, of '90, now Professor of Biblical Literature in Brown University, followed this good precedent and held the office during four years (1890–1894). Within this period the boys' club was started; the Association record or annual report began to be printed; the finances were placed on a sound basis, and the gifts of the students to benevolent objects were greatly increased.

The advantages of these longer secretarial terms were so great as to justify the graduate committee in urging each of the three secretaries just named

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to continue for a third year. To this urgent request the sixth secretary, Mr. William H. Sallmon, yielded, and filled the office most usefully from 1894, the year of his graduation, to the summer of 1897. For the following year (1897–98) Mr. Thomas F. Archbald, of the Class of 1896, rendered efficient secretarial service. He was followed by Mr. Henry B. Wright—the eighth secretary in this succession, who closes the third year of his secretarial service (1898–1901) with the current college year (1900–1901), and is succeeded by the ninth secretary, Mr. Richard H. Edwards, of 1901.

Of the eight secretaries who have completed their terms of service four, namely, the first and the last three, were ex-presidents of the Association, and also served as deacons during their undergraduate life. A fifth was also an ex-deacon. The united terms of these five covered ten of the fifteen college years under review. All of the eight were during their tenure of the office students of the university in some one department of graduate study, though their chief occupation, which absorbed most of their time, related to secretarial duties and labors.

During this entire period there was a steady enlargement of the Christian work and activity of Yale students, as administered by the Yale Association. Most of the following features of growth appeared during the terms and as a result of the efforts of the last three secretaries above named,—Messrs. Sallmon, Archbald, and Wright. Students of the scientific school and other departments of the university were enlisted. The diaconate was enlarged and the freshman deacons were wisely re-

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placed by the present much more effective religious committee of that most important year. The working committees increased in number and efficiency, and every department felt the impulse they gave. An Association building was obtained for the scientific department. Quiet and effective organization of personal work was wisely promoted. The aggressive city mission work called for and obtained Yale Hall. The boys' club was developed successfully. The mission Sunday-school was more strongly manned. The deputation committee made itself felt in preparatory school and other visitation. The foreign mission interest and work became aggressive. Shelter and home were provided for the Berkeley Association and the Oxford Club. Helpful brotherly intercourse with the city, railroad, and colored departments of the Association in New Haven was promoted. Intercollegiate Christian relationships were cultivated, and the Yale delegation at the Northfield Conference each summer became larger and more helpful to the Christian life and labors of the students. Systematic giving by the students was wisely organized and stimulated. Ministers invited to fill the college pulpit were steadily brought into closer touch with those who listened to them. The taste and choice of the students, finding an acceptable avenue of expression, was gladly gratified by those in charge of the pulpit.

An extremely important feature of the enlargement of the work has been the gradual development of devotional Bible study through Bible classes taught by undergraduates. The strongest leader of this important movement was the sixth

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secretary, Mr. Sallmon. Continuing three years (1894–97) as secretary he led and inspired others to engage in this instruction and placed the Bible department of the Association on its present admirable basis, and the lines of its development have been most effectively cared for by his pupil and successor, Mr. Wright.

Thus the threefold purpose of the Association has been increasingly realized during the fifteen years, namely:

(1) To win students to become followers of Jesus Christ.

(2) To strengthen the faith and promote the Christ life among Christian men.

(3) To influence men as they go out into the world to make their lives count for the most in the Kingdom of God.

No one can intelligently review these steps of progress without discovering in all of them the personal agency and sympathetic leadership of the general secretary. He was not a college pastor, but he brought the pulpit supply into more congenial and pastoral touch with the students than had before been realized. He was not one of the members of the faculty, but he promoted a very happy kind of Christian intercourse between them and the students, commanding the confidence of both. He was not an undergraduate, but the great majority of the students had known him in recent years as one of their own number and as one whose Christian character commanded their respect. Having this peculiar access to undergraduate life, its fellowships and intimacies, he also had more time at his com-

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mand than his undergraduate fellow-officers, and could admirably organize and supplement their efforts.

He has thus served as a happy medium of personal Christian intercourse between the students and their undergraduate officers and also between the entire student community on the one hand and the college faculty, church, and pulpit on the other.

Each one of these eight secretaries by this service lengthened very happily the period of his close connection with undergraduate college life, so that it has covered not four, but five, six, or seven years. While thus rendering an invaluable service to Christian life and work among Yale students, each secretary of the succession testifies to a fulness of compensation that has come into his own Christian life and experience far beyond his most sanguine expectation when he undertook the office.

Together these graduates form a growing group of the alumni expert in the knowledge of certain phases and opportunities of student life at Yale, which will make them valuable friends and counsellors of their successors in similar leadership at the university.

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CHAPTER XIII

YALE AND THE NORTHFIELD STUDENT CONFERENCES

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CHAPTER XIII

YALE AND THE NORTHFIELD STUDENT CONFERENCES

A HALF century ago, the Christian forces which influenced student life at Yale were practically all centred and operative within the college walls. Men learned little of the religious movements of the outside world during the four years of their residence in the college circle. The college pastor was at the same time college preacher, and whatever was needed in a religious way to supplement his efforts was, as a rule, supplied by the members of the faculty. But with the decline of the pastorate as a preaching office and the inception of the intercollegiate student movement, a new order of things began. Little by little the steady pressure exerted by this movement for variety and living issues in the chapel sermon has made itself felt until to-day preachers of reputation from all over the country, college presidents, leaders of student and mission movements, and even Christian laymen coming in from the world of action, present weekly to the student body the problems of many different spheres of Christian life.

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But beyond this, within the last decade and a half, the desire of Yale men to see and know more of what is going on in the religious world without and to fit themselves for efficient service in that world has found expression in an annual pilgrimage of sometimes as many as a hundred or more Yale students for a ten days' conference with students of other colleges, at Northfield, Massachusetts.

As we near the ground, every spot has some bit of interest to the newcomer or awakens fond memories in the veteran of past conferences. Round Top and Senior Glen recall those informal hours in the early morning or on a Sunday afternoon, when the great evangelist, seated in his big armchair beneath the trees, answered informally the numberless questions of life and practice raised by the eager inquirers who sat at his feet. Stone Hall, made memorable by the first of the great addresses of Henry Drummond upon "The Greatest Thing in the World," which awoke the college world of America in 1887, stands near the centre of the ground, while behind rise those quiet Northfield hills with their undisturbed retreats in which many a man has wrestled out alone his life problems and gone forth to a career of usefulness.

Or perhaps one reaches the conference a few days after the sessions have already begun. As we enter the seminary grounds just after supper the buildings rise all about bright with college flags and college colors, while far above and crowning all, from the top of the great auditorium, floats the Stars and Stripes. On the steps of East Hall a group of Yale men are instructing their Harvard

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and Princeton friends in the intricacies of the fascinating game of peel. From Marquand down in the valley a college song is borne up faintly on the evening breeze, and when it dies away a sharp and stirring college cheer from another direction answers the arrival of some belated delegate to the conference.

After a while a convent bell of unusual sweetness begins to toll slowly from the tower of East Hall and instantly the songs and fun cease, the crowds about the buildings disperse, and little groups of men with their coats on their arms pass over through a field of standing grain to Round Top, a small knoll directly back of Mr. Moody's house. Here in the calm of the gathering twilight as the sun goes down in red and gold behind the hills, leaving the still waters of the Connecticut all aflame in the valley below, some man well known in the outside world talks frankly and fairly on the choice of a life work. By the time the convent bell breaks the stillness again, the twilight has deepened into dusk, the hills are dotted here and there with lights, which peer from out the farmhouse windows, and a long straight row of gleaming specks moving in and out on a horizontal line half way up the opposite hills betokens the arrival of the evening express at South Vernon.

Here, amidst such scenes and associations, for fifteen years college students have gathered from all over the land, and, indeed, in recent years, from all lands, to discuss methods and to receive an inspiration for efficient Christian work. Yale has been vitally connected with the movement from the

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start. It is probable that Mr. Moody was greatly influenced in his decision to start these conferences by the cordial reception he met with at the hands of Yale and Princeton men when on an evangelistic mission to these colleges in the early eighties. Of the two hundred and fifty students who gathered at Mt. Hermon, across the river, in 1886, at his invitation, seven were Yale men.

At this conference Mr. Moody presided and virtually conducted the meetings alone. The mornings were given up to simple questions and answers on the Bible. In the afternoon the time was spent in recreation and athletics. The conference was memorable for the awakening of missionary interest to which Yale contributed. The next year the conference was transferred across the river, where it has been held ever since, and was marked by the presence of Professor Henry Drummond and others. After the first conference Mr. Moody, with characteristic modesty, kept himself in the background, but was forced to speak frequently at the request of the students. With the exception of 1892, when he was abroad, and in 1893, when he was conducting the evangelistic campaign in Chicago during the Columbian Exposition, he was always in attendance and presided at the morning and evening platform meetings. In the size of its delegation, Yale has from the beginning generally led the institutions of learning represented, which now number one hundred or more. In 1897, owing to a conflict in date with the commencement exercises and a combination of other circumstances, the number in attendance was only thirty-seven. But in 1900 the total

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of Yale men on the grounds was one hundred and twenty-seven, nearly a fifth of the whole conference.

The secret of the attractiveness of these conferences and the ready response which they have met with from college men everywhere are not far to seek. Northfield stands for a healthy, hearty, common-sense Christianity. It did not seem in the slightest incongruous that when President Patton, of Princeton, had finished his masterly and logical address on "Doubt" on a certain occasion, the whole audience should burst spontaneously into applause. He had met a need in his hearers' religious life and they were not backward about showing it. The hearty cheers which went up from the vast audience as a token of affection when Henry Drummond was suddenly called from the conference in 1887, and the demonstrations which have time and again been accorded Dr. McKenzie might have been out of place in a church, but they certainly were not at Northfield. This great assembly of trained minds which gathers annually calls for and receives the best thoughts of the ablest preachers and evangelists of all denominations in America and England—Moody, Drummond, Trumbull, Broadus, Pierson, Hendrix, McKenzie, Harper, Driver, Stalker, Foss, Baldwin, A. J. Gordon, Patton, Cuyler, Torrey, Mabie, Hall, Whittle, Thompson, Van Dyke, Scofield, Dyson-Hague, Jefferson, Chapman, Cook, Schauffler, Comstock, Spear, Mott, Houghteling, Sayford are the names of but a few of those that have brought their message to the college men of America at Northfield, while the presence of Paton, Chamberlain, Ashmore, Hudson Taylor, Thoburn,

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Studd, Wilder, and a score of other missionaries has been a benediction as they have told their simple story of devotion and self-sacrifice.

But the ten days at Northfield are by no means wholly confined to religious meetings. The afternoons are devoted to recreation and athletics, in which there is plenty of good-natured intercollegiate rivalry without any of its bitterness. There are tennis tournaments and track meets, in the latter of which Yale has been more than ordinarily successful on account of the large size of her delegation and the consequently greater number of her entries. There is also a baseball series, generally ending in a final struggle between Yale and Princeton, unless perchance some smaller college triumphantly produces its 'varsity battery, which proves too difficult a problem for untrained opposition. 'Varsity athletes of all colleges meet here annually. Gailey and Garrett of Princeton, McCracken and Gardiner of Pennsylvania, Young of Cornell, Clark of Brown, and Waite of Syracuse have been among the number in recent years. Yale's athletic interests have been well looked after by competent specialists, as Reynolds, Stagg, Corbin, Gill, Sherman, Case, McCormick, McClintock, the Finckes, Griswold, Allen, Johnson, Lyon, Patterson, H. P. Smith, Coy, Wear, Chadwick, and others.

Then there is the social side. There is opportunity to meet students from other colleges and from other lands, both formally in the many receptions, and informally at the daily swim in the Connecticut, in such pleasantries as the clandestine raids on the pantry and on each others' quarters, in the ri-

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valry for the possession of the big bell and in the flaunting of the college colors from the highest point on the grounds.

And finally there is the patriotic side. The afternoon and evening of the Fourth of July is given over to a patriotic and intercollegiate celebration unparalleled elsewhere. In the afternoon the field day games are held with the regulation track and field events which call for skill, plus just enough of those of the more amusing and less exacting type such as the sack and potato races and the obstacle race, through the deceptive waters of the duck-pond, to leave the final result to luck rather than to skill despite the presence of a large number of trained athletes. In the evening the great auditorium is one mass of college emblems and colors, each section being occupied by the delegates of a certain college, which, at the time appointed, sings its college song and gives its college cheer. The patriotic oration is delivered by some well-known orator—a Stryker, Andrews, McKenzie, Wadhams, or Mills—but perhaps none has quite equalled in its interest and pathos the few simple words of Mr. Moody in 1898, on the news of the fall of Santiago. Mr. Towner, who has led the singing at the conferences since 1887, is invariably compelled to respond to the call for *The Sword of Bunker Hill*, and the audience then adjourns to the great bon-fire on the auditorium grounds, where Yale initiates the other colleges into the mysteries of the Omega Lambda Chi dance.

To some the conference as a whole undoubtedly means little more than a training school for methods

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of Christian work, but to the generality of student delegates it has a greater and more important significance. To those in the upper classes of a college who have just entered upon the critical and faith-challenging studies which must necessarily form part of a true student's education if he is to grapple with great problems in a scientific way, and to the underclassmen whom the conventionalities of college life may have made careless or even indifferent —to all such the great principles of the Christian faith are reiterated with a power which tells and which sets men thinking. The message of Northfield is the Ten Commandments preached in the spirit of the 13th of First Corinthians. The emphasis laid on the Bible as the guide of life, the presentation of the claims of the ministry and missions, the appeal for consecrated laymen in every profession, the utter absence of all denominationalism, or, better, the union of all denominations, the touch with leaders in prison, rescue mission, and other city religious work, the cheerfulness and industry of the Hermon boys and girls who care for the grounds and buildings during the conference, and finally the sturdiness of English Christianity, or perhaps the inquiring and docile spirit of Japan as exemplified in the delegates from those lands—all these things combine to give the college man a better and a truer view of life and to lead him to think seriously upon his own place of work in the world.

While all these privileges are common to every college, Yale owes to the Northfield conferences a peculiar debt of gratitude. The years from 1890 to 1900 were crucial ones in the university's history.

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The rapid increase in the size of the entering classes to over double their former numbers, the expansion of the curriculum, with the tendency toward specialization and other changes, threatened for a time to undermine the boasted Yale democracy so long Yale's pride. But the Northfield delegation, bringing together as it did, each year, men of all classes and departments, of varied circumstances, with concentration of interests and singleness of purpose, did much to conserve the force and to adjust it to the newly developed university. At Northfield, even with a delegation of over a hundred, all class lines are broken down, and in a few days men come to know one another as they meet in the common dining-room and at the delegation meetings as would be well-nigh impossible at New Haven. Then, too, until last year, the Yale men always enjoyed the peculiar privilege of meeting and knowing Mr. Moody personally, in the little receptions which he invariably gave, sometimes by classes, at other times to the whole delegation, at his home. The quick flash of his humor and his kindly interest in each man won for him the unbounded love and admiration of all the Yale men who came to Northfield.

But it has undoubtedly been the evening delegation meetings which have left their impress most strongly upon the lives of individuals and upon Yale as a whole. Here, every night of the ten days of the conference, just before retiring, the delegation has met to gather up the results of the day and apply them. The college evils present at Yale, and the Christian man's relation toward them, are

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frankly discussed, and all take part without reserve or reticence. It would be safe to say that there has been scarcely a movement of recent years in which Christian men of Yale have engaged for the improvement of the religious and moral life of the university which cannot be traced back to suggestions made or plans set on foot at these meetings.

And it is pleasant also to think that Yale has been able to render something to the conferences in return for what she has received. The evening delegation meetings, which were started by the Yale delegation of 1887, have since been adopted by all the colleges of the conference. The fact that the Yale delegation has generally led in point of numbers has made it an example and guide for many others. A number of graduates have also taken part in the organization and conduct of the general meetings of the conferences. Mr. R. C. Morse, '62, the General Secretary of the Young Men's Christian Association movement, has given supervision and counsel at all times. Among the platform speakers have been: President Harper, Dr. Torrey, '78, Dr. Richards, '75, and Mr. Houghteling, '79, S.; Professor Sanders of the faculty, Professor Bosworth, '83, and Messrs. Murray, '80, White, Ph.D., '91, Sallmon, '94, and Wright, '98, have at different periods taught the normal Bible classes. The Missionary Institute, almost from the beginning, has been in the hands of Mr. H. P. Beach, '78, who has in recent years been assisted by Mr. F. M. Gilbert, '98. It is a matter of congratulation, also, that the conferences for the future will be held at the invitation of two Yale men, W. R. Moody, '91, and P. D. Moody, 1901.

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Down from these Massachusetts hilltops, after days of precious privileges, eight hundred Yale men have come since 1886. Many have gone back to New Haven to right wrongs of the past and to ally themselves more closely with the church and the Christian Association. All have felt a new force in their lives. The enthusiasm and consecration which they have brought with them have been contagious and have been a mighty leavening force for good in the Association, the church, and through them in Yale.

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CHAPTER XIV

YALE AND THE CITY OF NEW HAVEN

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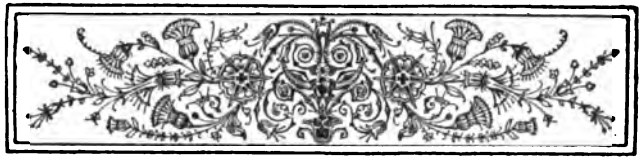

CHAPTER XIV

YALE AND THE CITY OF NEW HAVEN

FOR a century and a half after the founding of Yale University, city mission work by undergraduates was practically impossible owing to the strained relations which existed between the town and the gown. We read in Dexter's *Yale Annals* that as early as 1704 "the people of Killingworth already grumbled audibly at the presence of the scholars in their quiet farming village, and at the Pastor's time [*i. e.*, Rev. Abraham Pierson], which belonged to the parish, being given to the instruction of the youth." We learn from the same source that on November 6, 1706, "the people voted that they were not willing to allow that the collegiate school be kept here as it had been." So in 1707, at Rector Pierson's death, the college moved to Saybrook. In spite of the change in location the feeling between the townspeople and the undergraduates continued to be most bitter for over a century, bursting forth from time to time in the famous Town and Gown Riots. The idea that students could be of help to townspeople was entirely foreign to that period and is a development almost entirely of the last few decades.

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It is a strange coincidence that when Yale was sending such a large proportion of her sons into the Christian ministry there was no university city mission, but to-day, when so many graduates are entering commercial life, this work has become one of the principal recognized college activities. Individually men co-operated with many Sunday-schools and churches, but no concerted effort as a college was made along this line. Throughout the country city missions and philanthropic institutions have been largely a development of this last half century, since the Church has recognized the importance of work by laymen. The tendency towards combination and concentration characteristic of this age has also marked its religious progress. The individual workers, formerly scattered about among the various churches and institutions of New Haven, have been united in the University Christian Association, and their efforts largely concentrated in the Bethany Sunday-school, the Oak Street Boys' Club, and the Yale Mission. In the early days of the college those preparing for the ministry lent their services to the churches of the vicinity; to-day they take their places as leaders among the other students in the army of workers in Yale's missions. So when they go forth to their life-work in the foreign or home fields they can rely on the heartiest co-operation of their classmates, with whom they learned in Dwight Hall the theory, as it were, of their religion, and in Yale Hall, Bethany Sunday-school, and the Oak Street Boys' Club tested this theory in practice.

In addition to these three distinctly Yale institu-

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tions the men of the university have at different times co-operated in the work of the Broadway Sunday-school, the Dixwell Avenue Sunday-school, the Temple Street Sunday-school, Brewsterville District and Mt. Pleasant churches, the Concert Hall on Union Street, the Trinity Church Sunday-school Mission, the United Church Sunday-school, and the New Haven Y. M. C. A. An undergraduate has for several years conducted a Bible class at the Goffe Street Colored Y. M. C. A., at the meetings of which many of the speakers are Yale men. The Berkeley Association has of late years conducted a very successful men's club in English Hall, one of the local missions. In fact, practically every Christian work in New Haven is indebted to the men of the university for willing and efficient assistance in times of need.

THE BETHANY SUNDAY-SCHOOL

In the middle of the past century a great Sunday-school movement swept over this country. In the midst of this movement the Bethany Sunday-school was founded. Although the founders were all Yale men they did not organize the school primarily as a Yale mission, but, inspired by the same intense missionary zeal which led that group of students about the haystack in Williamstown to begin the Student Volunteer Movement, they founded this school as a fitting place to commence their life work. At this time there was little organized city mission work in New Haven, so they were able to enlist as teachers several of the most enthusiastic missionaries among the women of New Haven. Through these

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women the support and sympathy of the townspeople were attracted to the work. Bethany Sunday-school at its inception was thus a New Haven rather than a college mission.

The Bethany Sunday-school was started by Mr. R. McNeille, '63, and Mr. Thomas J. Brown, '65, in the fall of 1860. The school was at first held in a large red house at the foot of Oak Street, in a part of which the family of Mr. Baldwin, a house-carpenter, had their dwelling. Mr. Baldwin's family rendered cordial assistance. The school grew rapidly and soon a Bible class and secondary and primary divisions were organized. The attendance ran up to one hundred and fifty. There were about twenty-five teachers, all interested, efficient, and successful. Nine in the morning was the hour of meeting.

So prosperous was the school that the teachers soon resolved to erect a suitable building for its accommodation. With the zeal which characterized all their work they quickly obtained the necessary money from prominent men of New Haven. Mr. Willabe Haskell, in addition to a generous subscription beyond his means, spent his evenings working on the structure. Mr. Brown, the superintendent, and for five years the mainstay of the school, was a personal friend of Mr. John Wanamaker. Mr. Wanamaker's Bethany Mission in Philadelphia thus became the model for the new school, and he himself was present at the dedicatory service. After moving into its new building the school was organized as the Bethany Aid Society. Each class was given a name, such as the " Casket

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of Jewels," "Willing Workers," etc. The class contributing most generously was made honorary custodian of the school banner for the following month. In this way much enthusiasm was aroused and the collections greatly increased. Preaching services were also held and for a few years a regular pastor was employed.

Without the strong hand of Mr. Brown to guide its affairs the Bethany Aid Society soon died. As the religious interests of Yale became more diversified the intense enthusiasm for this particular work waned. The visiting, however, continued and the attendance averaged about one hundred. Annual picnics and other outings and Christmas and Easter festivals served to sustain the interest in the school. The hour of meeting was changed to three in the afternoon. Of recent years the numbers have again increased, and there seems to have been a return to the spirit so manifest at its foundation. Through all the changes of the years Mr. Munson has remained the faithful janitor, and through him the old traditions have been kept alive.

Great stress has always been laid on teachers visiting the families of their scholars. The following resolution stands in the minuets of one of the regular weekly teachers' meetings: "Resolved that teachers are out of sympathy with the work who do not call on their scholars at least once a month." At one time a lady missionary was employed to assist in this work. Many entertainments have been given for the parents, many of whom were former scholars. It has always been found that the religious work succeeded largely in proportion to the

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social effort among the people. The social effort seems to give the people confidence in the teachers and makes them ready to open their hearts and minds to their personal appeals.

In its early years the school was most fortunate in having the assistance of a band of devoted women teachers. When the student corps had to be away on vacations, these women kept the school together. Through the women teachers also the school was in touch with New Haven people and homes, thus creating a large circle of those who had a deep interest in Bethany. In later years, however, there was a change in the spirit of the workers, who seem to have been influenced by social as well as religious motives. On account of this change the number of women teachers diminished until, when the evolution of the old Bethany of New Haven into the modern Bethany of Yale alone had been completed, they ceased coming altogether. In many ways this is much to be regretted, because women teachers were invaluable in continuing the school in summer and other vacations, and in teaching certain classes, especially the infant. Nevertheless the change seems to have been necessary in the evolution of the school. To-day also there is an ample field for work open to these women in the other missions of New Haven.

The men and women who conducted the Bethany Sunday-school at first were a band of enthusiastic missionaries, united only in this enterprise. The Sunday-school was not directly connected with Yale or any New Haven church. However, the men were all practically students of the university and

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so gradually the Sunday-school became closer and closer connected with the other Christian work of the university until it finally was placed directly under the control of the Yale Association. During this process of greater organization it was natural that those interested in the work should lose some of the enthusiasm of the founders. One could not expect to find at all times a band of such workers to conduct this Sunday-school. This accounts for the partial decline through which Bethany passed. However, when the evolution was completed and Bethany became a Yale institution the old enthusiasm revived, and to-day the Sunday-school rejoices in the old spirit, while at the same time it has the benefit of a regular organization the permanence of which is guaranteed by its connection with the Yale Association.

The methods of conducting the school are largely the same as those employed in the majority of similar institutions. What distinguishes Bethany from all other schools is seen in her corps of student teachers, in that spirit and team work which is characteristic of Yale. No other school can boast of such an honor roll of superintendents and teachers, —men entrusted with some of the greatest offices in the gift of their countrymen, men who control the financial and commercial interests of the land, ministers and missionaries at home and abroad, heroes and martyrs in the cause of Christ.

THE OAK STREET BOYS' CLUB

In 1889 a boys' club was organized in connection with the Yale Mission in Washington Hall on Grand

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Avenue. The quarters, however, were found to be inadequate, and in March, 1891, the club was moved to Orange Street, the name being changed to the University Boys' Club. Here it was continued for the year or two with considerable success. A few years previous to the founding of this club another boys' club had been organized in Welcome Hall, Oak Street, the parish house of the Church of the Redeemer. It soon became evident that whereas this boys' club had ample accommodations it had no supply of workers, while in the University Boys' Club the reverse was the case; and the lease of the room on Orange Street expired in May, 1893. Accordingly, the Church of the Redeemer made a proposition in which it offered the basement of its Welcome Hall for the use of the University Boys' Club, and agreed to defray all expenses connected with it on condition that the university would furnish men to visit it every evening. The proposition was accepted and in December, 1893, the union was effected.

Every January the president of the college Association appoints a committee from the freshman class who assume entire charge of the club for one year. The success of the club for that year is thus made a subject of class pride. A student is paid by the church to act as superintendent and to cooperate with this committee in the management of the club. The training of a new class of men, for the most part absolutely ignorant of the first principles of city mission work, checks the progress slightly at the beginning of each year. But this loss is much more than compensated for by the intro-

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duction of new men and new ideas, and by the training of more workers for city missions throughout the land. After their year in Oak Street the men are transferred to the Yale Mission and its boys' club.

Many plans for the amusement and instruction of the boys have been successfully carried out. A boys' brigade has been organized under the command of an officer of a city regiment; monthly entertainments are held, affording ample opportunity for display to the musical, dramatic, and athletic talent of the class, and a class in singing has been formed. Students have gathered together a number of small boys and read aloud from books of adventure, etc. Many of the older boys have shown a desire to read by themselves. A library has been formed and thus the boys are becoming more and more interested in literature. A penny savings-bank has been started, and many other schemes have been tried with varying success. Thus each succeeding committee strives to outdo its predecessors in caring for the boys.

A short time ago two small clubs were organized for debating and industrial training. At first there seemed to be too few boys old enough for debates, but more older boys were soon attracted to the clubs, and frequent inter-club debates maintained a keen rivalry and kept up their enthusiasm. The annual debate with the Yale Hall Boys' Club is looked upon as the great event of the year. The younger boys of each club are taught chair-caning, Venetian iron work, etc. Each club has its constitution and frequent elections are held. It is

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considered a great honor to be an officer in either club. All voting is secret and no one is allowed to vote for himself. The membership of these clubs is limited to twenty-five boys and five students. Thus each student is held responsible for five boys.

The average attendance of boys each evening is about eighty-five. The position that this Oak Street Boys' Club now holds in the college world is perhaps best shown by the fact that over one hundred and fifty men from the two classes took an active interest in the work throughout the year 1900–1901.

THE YALE MISSION

It was in April, 1888, that the first attempts were made by students to conduct religious meetings in that part of the Grand Avenue district known as the "Bowery of New Haven." A. Alonzo Stagg, Yale's famous pitcher and now professor in the University of Chicago, who originated the plan, was at that time Secretary of the college Young Men's Christian Association. He enlisted the support of a number of '89 men prominent in the athletic, literary, and social life of Yale. A small room was rented on the third floor of Washington Hall on Grand Avenue, and meetings were held regularly on Sunday and Friday evenings. Tradition has it that at first considerable opposition was aroused among the corner devotees, who failed to understand the motives which prompted a little body of college men to put in an appearance twice a week at so unusual a place, and to stand about the doorway inviting them to the service, disappearing with as much

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regularity after half an hour's interval. It is even related that Yale muscle, as well as Yale brains, had sometimes to assert itself among the more boisterous element. But gradually those who had before been sceptical began to stumble quite regularly up the two narrow flights of stairs, attracted by the brightness and warmth of the room and by the sounds of music which issued forth.

The room on the top floor of Washington Hall was, however, unsatisfactory as a general meeting-place for the mission. Its distance from the entrance kept away many who might otherwise have slipped into back seats near a street door. The two long flights of creaking stairs were a pretty rigid test for a bashful and distrustful stranger who eyed the whole procedure of the students suspiciously, as if it were a trap set for his especial capture. Mr. Shaw noted in his report of 1892 the imperative need of a building with a large room on the ground floor, easy of access, but no acceptable one was to be found in the immediate neighborhood. On the other hand, Mr. A. F. Irvine, Dr. Schauffler's assistant in New York City, who made a special study of the district for ten days in 1892, confirmed the students in their belief that they were in the right field. He reported that there was no district in New York City so utterly destitute of missionary effort as that surrounding this part of Grand Avenue in New Haven.

Finally, a change became imperative. Much as the students regretted leaving their old ground, the work had now developed so as to require a whole house with other accommodations besides those for

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meetings. On November 19, 1893, the first service was held in new quarters at 215 East Street, three blocks above the Yale boat-house. A two-story wooden building, with rooms for night lodgers, had been rented in a factory district. The proximity of this new location to the docks and railroad tracks introduced a greater number of transients than before and necessarily a greater proportion of professional beggars. A student superintendent took charge of the building, running the lodging-house and sleeping there in special quarters provided for him. Meetings were now held on three days of the week, Sundays, Tuesdays, and Fridays. Some fifty different students engaged in this work during the first year at East Street. A Bible class was organized, meeting Sunday mornings under the charge of a senior. The reading-room, a new feature, was open on Monday, Wednesday, Thursday, and Saturday evenings and on Sunday afternoons. Meetings for boys only were held on Friday evenings.

The lodging-house which had been introduced at East Street was a success from the standpoint of numbers. On the average twelve lodgers a day were housed and fed. But experienced city missionaries, who were personally acquainted with the "rounders" and professional beggars, inspected the tenants on several occasions and reported that the generosity of the college men was being greatly imposed upon. To offset this, cards were issued, without which transients could not obtain lodgings, and which had to be signed by some student connected with the mission before being presented to the superintendent. Even then it was found that

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the men were being systematically deceived. But perhaps this was to be expected, and the wonder should be that these deceptions did not happen with greater frequency, for in the months from October, 1897, to June, 1898, 2200 lodgings were given and 150 articles of clothing distributed.

As early as 1896 educational features were first started. A glee and banjo club concert proved an exceedingly attractive drawing card, and was greatly appreciated. Lectures on Monday evenings on such subjects as "Football," "The Klondike," and "Switzerland," the latter illustrated with stereopticon views, drew large and interested audiences. A special effort was made to have general entertainments on Saturday evenings to keep the men from squandering their week's wages. Such in brief was the second period of the Yale Mission in the East Street district, characterized by the introduction of the lodging-house system and its gradual abuse, and also by the first beginnings of educational features.

In the spring of 1898, it became apparent that the mission had outgrown its quarters, and that the time had come when the Yale Association would be justified in returning to the old and more favorable location on Grand Avenue and in building a structure suited to its needs. A private subscription list was circulated among the undergraduates and alumni shortly after May 1st, and in three months over $5000 had been subscribed and paid in, two thirds of which was from the undergraduates. The committee was then authorized by the graduate committee to start work on the new building. A

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lot was purchased from the New Haven Clock Company and ground was broken about September 1st. The building was completed by Christmas, and the $8000 necessary for the payment was all collected by Easter. Thus, in eleven months from the time the committee was appointed the building was commenced, erected, and paid for.

The new building is situated on Franklin Street, just a few doors south of Grand Avenue. It is a two-story brick structure, with a well-ventilated auditorium on the first floor to seat one hundred and fifty men, lighted with twelve large windows. In the basement is a room for a boys' club, open every night in the week, and three shower baths. On the second floor are a library of specially selected works of literature, a reading-room, lighted by a glass roof above, with eight daily newspapers and several periodicals, and another room of the same size for games and industrial classes, besides the superintendent's quarters.

On Sunday evening, January 15, 1899, the formal service of dedication of the new building was held. The programme, copies of which were distributed to all, consisted of addresses by Mr. J. B. Reynolds, of the graduate committee, Mr. A. F. Irvine, of the city Young Men's Christian Association, and Mr. F. M. Gilbert; prayer by Mr. C. H. Welles, Jr.; reading of the Scriptures by Mr. W. M. Hess; solos by Mr. Dewey, Mr. Simmons, and Mr. Yorkson; music by a glee club quartet, and the closing prayer and benediction pronounced by President Dwight. The gathering was a most representative one. There were present four members of the

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faculty, two members of the graduate committee, the leaders of the city and railroad Young Men's Christian Associations, two members of the Rescue Band, two former chairmen of the Yale Mission, ninety-five students, and about one hundred and seventy-five men from the neighborhood. The whole service was most solemn and impressive, and gave promise of a splendid future for Christian work in this building.

The Sunday evening meetings have always been the greatest attraction of the Yale Mission. No efforts are spared to secure the finest speakers and the best music. The University Glee Club supplies a soloist or a quartet almost every week, and a violin and flute, played by students, often add to the harmony. Among the speakers are some of the preachers of the morning in chapel, prominent citizens of New Haven and college professors, and leaders of neighboring missions, to which students are sent to take charge of the meetings, thus maintaining a spirit of comity. Chairmen of recent years have made a special point of asking professors to address these meetings, and a number of them have availed themselves of this opportunity to co-operate with the students and to express their interest in the religious welfare of the city. The attendance has been particularly encouraging, running up to one hundred and fifty during the winter. College men attend these meetings largely, averaging about twenty-five. All the religious services have been kept strongly evangelistic in character.

Gospel meetings are also held on Tuesday and Thursday evenings. It has been the policy of re-

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cent committees to have only undergraduates speak at these meetings. Thus they are trained as evangelists, while at the same time the larger audiences of Sunday are given the advantage of the greater experience of older men. Throughout the work the two objects of the mission, viz., the training of college men as Christian workers and the evangelization of the slums of New Haven, are thus ever kept in mind. These week-day meetings are smaller and even more informal than the Sunday meetings and they are often as effective in results.

Entertainments are given on Saturday nights, because pay-day is the most important time to keep men away from the saloons. At first these entertainments consisted mainly of vaudeville by men from the college and from the neighborhood. As this seemed unworthy of the best efforts of the students, the entertainments were made distinctly educational and aimed to make the hearers more enlightened on the most vital and pressing questions. Social, economic, and political problems of the day, whether local, national, or international, are presented by men of special ability in the different branches. The recent wars, heredity, physical development, private ownership of public works, city government, taxes, and labor problems have been some of the subjects discussed. The opportunity for questions and free discussion at the close of the debates or addresses stimulates interest and causes a wholesome mingling of ideas. The results of this change are seen in the size of the audience of working men and others who attend, an average of sixty being maintained throughout the winter,

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and in the way the minds of these men are broadened by the entertainments.

The Boys' Club in the new Yale Hall was opened in January, 1899. This club is in charge of upperclassmen, while the Oak Street Boys' Club is carried on entirely by freshmen. The work on Oak Street is rather elementary and prepares the men for the more advanced industrial work in the new club. This new Mission Boys' Club has adopted what is known as the "Advanced Group System," which consists of forming clubs of twenty-five members each. Each club meets two nights per week and has its own distinctive name, colors, and cheer. The boys elect their president, secretary, and treasurer, and are charged two cents per week dues. Five students meet with each club and the meetings are carried along simple parliamentary lines. After the business meeting, which lasts about twenty minutes, the boys turn to their industrial work, in which they are instructed by the students. Drawing, Venetian iron-work, book-keeping, chair-caning, basket-weaving, and scroll work are the chief occupations. There are also educational classes conducted by the students for the boys.

The Yale Hall Sunday-school was organized on Sunday, October 29, 1899. About twenty-five boys presented themselves in answer to an announcement made in the boys' club that a Sunday-school would be formed. At the beginning of the year, visiting the homes was begun, but early discontinued, owing to the fact that many of the Catholic parents made objection to the attendance of their children. From the very first strict order and discipline have

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been maintained. The teaching by volunteers from the college has been so directed as to afford the best opportunities for personal Christian effort. Each teacher has but three or four boys, and the endeavor is made to hold the teacher responsible for this small number during the week as well as upon Sunday. Some of the men are also active in the boys' club work, thus greatly increasing their efficiency in the Sunday-school.

The aim of those in charge of the reading-room has been to keep all reading matter abreast of the times and to accumulate a library of only such books as would prove instructive and entertaining. Since the opening gratuitous subscriptions have been received from the New Haven dailies, the college publications, and from a number of the leading scientific magazines and trade journals. These with several humorous papers are kept on file and are read regularly by the men. At least two college men are on hand every evening to preserve order and to assist the men in their choice of books, etc. The men are encouraged to ask for any books they wish in particular, and these books are soon procured for them on the campus.

After the mission had been in operation for a year the committee in charge decided to make a strong effort to reach the working men with whom the district was crowded. Hitherto the work had been directed entirely toward the rescue of " bums " from the gutter and had failed to reach the respectable working men. In order to attract this latter class, fifteen hundred copies of the following letter were sent to voters of the district:

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TO THE WORKING MEN OF THE SIXTH AND SEVENTH WARDS:

During the past ten years the work at Yale Hall has been operated for unfortunate men. Each year the University has given men and means for this purpose. The committee in charge this year have adopted a new policy which in substance is as follows:

1. That the Hall shall be used for social as well as religious purposes.

2. That it shall be operated for the benefit of WORKING MEN.

3. That a closer fellowship between university men and working men be cultivated.

4. That a lecture course be given on social and economic questions by prominent men, Mayor Driscoll and others having consented to speak.

5. That a Social Reform Club be organized which would interest itself in such matters as clean streets, public playground for children, public bath-house, sanitation, taxes, and anything tending to make our neighborhood a better place to live in.

6. That our reading-room be made more attractive and useful for men of the various trades by putting in as many as possible of the trades papers.

7. In short, Yale Hall, manned by Yale men, will be made a centre of social, intellectual, and religious life for the men of the neighborhood in which it is situated, and to that end it invites the co-operation of real bona fide working men who are part of the organic life of the community.

Gospel Services on Sunday, Tuesday, and Thursday at 8 P.M.

Sunday School at 3 P.M., Sunday.

Young Men's Club at 7.30 P.M., Monday.

Men's Neighborhood Club, Wednesday, 8 P.M.

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Lecture Course at 8 P.M. Saturday.
Reading Room, 7 to 9 every evening.
Shower Bath and Boys' Club, 7 to 9 every evening.

The Lecture Course will be opened with a Stereopticon Lecture on Ireland by Mr. Alex. F. Irvine, Saturday evening, February 10th, at 8 o'clock.

Mr. Irvine shows the finest set of slides on picturesque Ireland in this country. Some Irish songs will also be rendered.

The effects were so immediate as to seem almost a mushroom growth. Seventy-five working men enjoyed Mr. Irvine's unique lecture to the full. Twenty-five men joined the Men's Neighborhood Club. The Sunday-school exactly doubled its enrolment the following week. The results seemed to prophesy a large and successful work for Yale among the working men of New Haven.

The Young Men's Literary Club was formed of about a dozen young men, ranging from fifteen to twenty years of age, who came quite regularly to Yale Hall, but for whom none of the existing branches of the work seemed especially adapted. A constitution was adopted and officers elected. A most tactful arrangement provided that every member should hold some office. The exercises have consisted largely of debates and mock trials, some by students, others by the men themselves, varied occasionally by an address by some outsider. Men of this age are very difficult to reach, but when reached can become the greatest powers for good in the neighborhood and prove most valuable assistants in the work. This club is still in the experimental stage.

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The Men's Neighborhood Club was organized at Yale Hall during the same year, and very well illustrates the new position which it was desired that Yale Hall shall take towards the residents of the district which it reaches. The problem was how to get hold of the representative working men who had their homes, families, and interests definitely settled in the neighborhood, and who under the old regime of rescue work had held aloof from the mission. To arouse interest and instil confidence in Yale Hall among these citizens and voters seemed a work worthy of a great deal of earnest and persistent effort.

To accomplish this purpose, the Men's Neighborhood Club was formed, meeting for organization on the evening of February 21, 1900. The constitution adopted, which now hangs, together with its list of signers, on the walls of Yale Hall, may serve to give some idea of the work it was proposed to undertake. Some portions of it are as follows:

It shall be the purpose of this Club to unite the working men of the Sixth and Seventh wards for discussion and action on all social and economic questions affecting the welfare of the members of this Club in their relation to the life of the community.

The Club aims to make the Sixth and Seventh wards a better place to live in, and to make its members better fitted to meet their responsibilities as citizens.

The Club will freely discuss, enlighten itself, and act upon the vital, social, and economic questions of the day, such popular movements as public baths, playgrounds for children, clean streets, better sanitation, etc.

The attendance at this Club shall be limited to the

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members, but each member shall be allowed to bring one visitor if he desires.

The dues will be ten cents a month, payable in advance.

Free discussion will be encouraged, but each speech will be limited to five minutes except by permission of the Club.

The Club earnestly desires the attendance and co-operation of every working man of the Sixth and Seventh wards.

The first project to which the club devoted its efforts was the establishment of a public bath-house in the district. At the invitation and under the auspices of the club a mass meeting was held of the residents of the fifth, sixth, and seventh wards, in Yale Hall, to discuss the question. The meeting was well advertised and the audience-room was filled. A very representative number of New Haven's prominent public men occupied the platform and made speeches, endorsing the movement and pledging their hearty support. At the close of the meeting a petition was circulated requesting the Court of Common Council to recommend sufficient appropriations to establish and conduct a public bath-house in the district. A large number of signatures was secured at this meeting and afterwards by the earnest efforts of members of the club. The movement met with no opposition and as a result $10,000 was appropriated by the city for this bath-house. Having done all in its power towards the accomplishment of this object the club decided to suspend its meetings as a club and join Mr. G. L. Fox's class in civil government. This class was a great

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success and did much to instruct the men in the duties of citizenship.

The Men's Neighborhood Club has, of course, come in contact, as its work widened, with politics and political conditions. The leaders of the various ward factions are quick to note any new force at work in their territory. To a man they have treated the club officers with courtesy and offered their assistance in the work. Books and magazines have been loaned to the " Silver-toned Social Club " and kindred organizations, and in return these clubs have attended the mission meetings en masse. By approaching the working men as the Men's Neighborhood Club has done, in a frank, non-religious way, simply on the basis of a common interest in good government and better social conditions, the confidence and co-operation has been gained of a great many men who would never darken the door of an ordinary mission.

The wonderful success of the mission in its efforts to reach the working men has brought the committee face to face with a very grave problem. The working men and the " bums " form two absolutely distinct classes which have hitherto rarely intermingled. The presence of working men in the meetings has had a very salutary effect in making the other class most orderly and in giving them the desire to enter the higher class. But, nevertheless, it has had the tendency to drive away the " bums" from the mission. The abandonment of the lodging-house has had the same effect. It is, therefore, highly probable that if this movement continues, Yale Hall will in the future be used exclusively by working men.

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There are a certain number of Christian men in college whose co-operation can be expected in all Christian work. There are a large number of men interested in sociological problems and institutional work who would willingly assist a working men's club. There are also many men, more light hearted by nature, who can only be attracted into Christian work by these "bums." We must have all kinds of work among all classes of men, so that every type of college men may be engaged in active Christian work. It is to be hoped, therefore, that Yale Hall may continue to attract all classes. If, however, experience should prove that working men and "bums" will not intermingle it might be wise to turn Yale Hall into a working men's club and rent a hall on Grand Avenue, nearer the river, in which to conduct a purely rescue mission. Yale has the money and the men to do both.

No women are allowed in the Hall because it is thought unwise to have students attempt rescue work among women of this class. Besides, the presence of women would lessen the number of men attending the meetings. The suggestion has frequently been made that other religious organizations conduct a women's branch of the work. The invariable decision, however, has been to keep Yale Hall for Yale men and their own peculiar work. It has been the traditional policy to avoid all entangling alliances in order that the undergraduates might have to fight the battle alone. All the responsibility is put upon their shoulders in order that they may learn by experience how to treat the social and religious problems of our great cities.

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The actual results of any Christian work cannot be tabulated in statistics and in fact are never known by mortal man. The writer, therefore, will not try to show by number of conversions, etc., the results of the Yale Mission. Every year men are rescued from the gutter and made to lead useful Christian lives. As soon as a man is really reformed he must move away into more respectable quarters and join new and better friends. For this reason there are few shining examples to be seen at the Hall. The unsolicited testimony of many grateful wives and mothers is perhaps the best evidence of the power of the mission. The change which has taken place in the general character of the district also gives abundant proof of the effectiveness of the efforts of the students. When we take into consideration the inexperience of the workers and the lack of continuity caused by the constant changes of classes and frequent vacations the results of this work among men of the neighborhood are truly remarkable.

There exists in Yale to-day a strong feeling of sympathy for city missions. Whatever may be his opinion regarding other religious work there is no undergraduate who does not take an interest in the uplifting of his fellow men. There is scarcely a man who would not be willing, if tactfully approached, to go down to see the mission. When a man has once been there it is comparatively easy to bring him down again. The walks to and fro afford excellent opportunities for conversation on religious topics. Thus Yale Hall enables Christian men of the university to accomplish much personal work among their classmates.

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A college man, although he is supposed to be undergoing a training calculated to fit him for the duties of life and contact with men, is, nevertheless, almost entirely deprived of the latter unless he takes pains to reach out of his own little world in which he is for the time being situated. There is probably no place where so many varieties of human nature can be found assembled as in a city mission. Yale Hall, therefore, offers a valuable supplementary course in the college curriculum. But perhaps the greatest result of the work is the change that comes about in the worker himself. Where before he may have thought lightly about drinking and sins of a worse nature, after he has been fighting these sins all one year in the mission, he cannot, knowing to what depths they may lead a man, feel lightly towards them again. When he attempts to lead other men to Christ the meaning of his own religion is forced upon him, Christianity ceases to be a theory, and its value in the transformation of character and the saving of men is forever graven on his mind.

Many have commented upon the marked decrease in the proportion of Yale graduates entering the Christian ministry, but few have noticed the wonderful increase in the number of laymen trained in Christian work who go forth from the doors of the university every year. Yet this is, perhaps, Yale's greatest contribution to the strength of the Church. The alumni rejoice in the very friendly relation which now exists between the Town and the Gown, which has come about since the people of New Haven have recognized the benefit they derive from the college. The usefulness of the undergraduates

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has been proved by the effectiveness of their efforts to save the men and boys in the slums of the city. Above all, city mission work has obtained a recognized position among college activities. Yale has learned that the salvation of souls is the one aim of the Church and must be the great aim of every Christian.

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CHAPTER XV

YALE'S CONTRIBUTION TO FOREIGN MISSIONS

"I have found Yale men in every city of the Union, but it is not to that I would call special attention. In harmony with the suggestion that has just been made, I would emphasize chiefly at this time the world-wide extent of the influences of Yale. I have now visited some thirty countries, and I am pained to say I have even been in a country where I did not find the American flag; but I have never been where I did not find the Yale flag.

"I wish to call attention to the precision that has characterized Yale men in all relationships, in working and building up a Christian civilization. I refer to the missionary heroes as I have found them working in the Levant, in Africa, in India, in Japan, and in the islands of the Southern Seas. It has taken the Yale spirit to do what they have done. It has taken men of rare fibre to thrust themselves into the very heart of China. It is said that the most distinguished service of England to her great empire of India was that of furnishing the highest ideals and inspirations in the administration of the affairs of that grand empire of three hundred millions of people. We are living at a time when Yale and the other universities recognize their responsibility, not only to the nation, but to the whole world, and we are laboring to the end that the influence that goes out from this great republic shall be an influence that makes for righteousness, and the highest type of civilization."—JOHN R. MOTT, Address at Yale Alumni Dinner, June, 1899.

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CHAPTER XV

YALE'S CONTRIBUTION TO FOREIGN MISSIONS

AT the time when Yale College came into existence the idea of carrying the Gospel to non-Christian countries had never been publicly agitated in America, for the obvious reasons that the colonists were engaged in an arduous struggle for existence and were themselves surrounded by heathen tribes. That they fully realized their responsibility to evangelize these Indians is evidenced by the charters of the earliest colonies, which are symbolized in the "Seal of the Governor and Company of Massachusetts,"—an Indian standing with bow and arrow in his hands and this legend proceeding from his mouth, "Come over and help us." Nor was it a mere sentiment with our forefathers. Thomas Heriot, one of Sir Walter Raleigh's colonists, had "made declaration of the contents of the Bible and of the chiefe points of religion to the natives as he was able"; John Eliot, in 1646, had delivered "the first [Protestant] sermon ever preached in North America in a native tongue," and had begun training the Indians in various industries in order to carry out his theory, "I feel it absolutely necessary

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to carry on civility with religion"; two pow-wows or wizards had been converted four years later by the first of the famous Mayhew family; the pioneer woman missionary, "Mistress Bland, of the Vineyards," had probably before this been paid "for her paines and care among the Indians there, and for physicke and surgery"; and Cromwell's ordinance had created the first still existing Protestant Missionary Society, the "Corporation for the Propagation of the Gospel in New England," which made possible much of this Indian work.

The early settlers also fully understood the important relation existing between education and the missionary enterprise. Hence we find in the charter of Harvard, under date of 1650, that the object of the college is to be "the education of the English and Indian youth of this country in knowledge and godlynes." The first brick building on its campus had rooms for twenty aborigines and was called "the Indian college," though only one Indian graduated from Harvard during the seventeenth century. Yale's other predecessor, William and Mary College, was founded to train candidates for the Episcopal ministry, and does not appear to have been at all missionary in its aims.

As for our university, the very name suggests missionary soil; since Elihu Yale, famous first as governor of Fort St. George, Madras, and later as governor of the East India Company, made his donation of 1718 in the form of "East India goods," which sold for £562 12*s*. Another notable gift, received fourteen years later, was from Bishop Berkeley, who had in vain been waiting in Rhode Island

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for the funds to carry out an educational and civilizing scheme which Professor Fraser, his chief biographer, calls "the grandest missionary project conceived in the eighteenth century." But clearer evidence of the missionary spirit residing in the breasts of our founders is derived from a resolution passed at the first meeting of the trustees after the college charter had been obtained, in which they thus solemnly express their purpose:

> Whereas, it was the glorious, public design of our now blessed fathers, in their removal from Europe into these parts of America, both to plant, and, under divine blessing, to propagate in this wilderness, the blessed Reformed Protestant religion, not only to their posterity, but also to the barbarous natives, . . . we their unworthy posterity, . . . sensible of our equal obligations, better to promote the same end, are desirous in our generation to be serviceable thereunto.

Living in a semi-savage environment and with such generous sentiments actuating them, it is not at all surprising that the missionary activities of Yale men of the eighteenth century should have been confined to work for the Indian tribes of New England and the Middle States, especially as no foreign missionary society existed in America until 1810. The first six graduates that entered mission work were Indian missionaries, three of them laboring in Stockbridge, Massachusetts, two among the New Jersey tribes mainly, though one of them crossed the Delaware for work along the Susquehanna, and the sixth was a missionary to the Osage

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tribe of Missouri. Three of the above occupy a highly honored place in missionary annals.

Jonathan Edwards (1720), the most original of American metaphysicians, heads the missionary roll. Entering Yale at thirteen, he experiences a greater delight in reading Locke's *Essay upon the Human Understanding* " than the most greedy miser finds when gathering up handfuls of silver and gold from some newly-discovered treasure." Filled at graduation with " an inward, secret delight in God," he went forth to his life-work as Yale tutor, pastor, and missionary under the power of the sixth of his seventy resolutions—" Resolved, to live with all my might while I do live." Though he was the most powerful preacher of his day in New England, and while his opposition to the " Half-way Covenant " and advocacy of revivals brought him into great prominence, it was the quiet afforded by his mission field that made possible those epoch-making works, *The Freedom of the Will* and *Virtue.* As a missionary he was likewise laborious and faithful and was the first American to fight successfully the rapacious Indian agent.

John Sergeant (1729) followed Edwards as tutor, but left his post long enough to visit the Stockbridge field and preach there through an interpreter. He returned to college with two sons of chiefs, whom he taught English, while they imparted to him their own tongue with such success that later he spoke it better than the Indians themselves. Sergeant is an excellent illustration of a multitude of large-minded graduates of later date who have gone into uncivilized, non-Christian lands anxious

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to teach and redeem life at all points. Thus we find him translating for Indian use parts of the Old Testament and all the New except Revelation; again he is aiding them to build homes and cultivate farms; singing and Bible history are taught them; and in a manual labor school the youth learn to be self-supporting and useful citizens. At his death, twenty years after graduation, he could see about him 218 civilized Indians instead of the 50 savages whom he originally found there. Of these he had baptized 182, and 42 were communicants.

David Brainerd was a member of the class of 1743, but having uncharitably questioned the piety of a tutor and having attended a "separate-meeting," he was expelled in his junior year. The four and a half years of his service among the Indians of Massachusetts, New York, New Jersey, and Pennsylvania have scarcely been surpassed in the fervor of missionary piety, in agonizing travail for the heathen, and in the consuming desire to aid the new-born soul in its upward journey. Though his flaming life burned itself out before Brainerd was thirty, no other missionary, perhaps, has proven such a stimulus to seekers after holiness; nor has any other biography led so many in every land to enter upon mission work—from Henry Martyn's day down to the present—as Brainerd's memoir, written by his prospective father-in-law, Jonathan Edwards. The earnest longing of both these missionaries to see the Church aroused to an appreciation of the necessity and value of prayer for foreign missions had more to do than anything else, perhaps, in preparing the way for missionary concerts

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for prayer and for private intercession in that interest.

Without dwelling upon the work of the three other early Indian missionaries, John Brainerd (1746), David's brother, Gideon Hawley (1749), and William F. Vaill (1806), who belongs to this century, mention must be made of a Yale graduate, Eleazar Wheelock (1733), who, while not a missionary in the strict sense, contributed more than any one else of his time toward the uplifting of the red man through education. His experiments and a study of the problem as head of "Moor's (More's) Indian Charity School" led him to found Dartmouth College, Hanover being chosen because near large Indian populations. His plan contemplated co-education of the aborigines in order to introduce into their life the home element, and the training of white missionary candidates in the same institution. His plans were not practically useful; but he had a large influence over the lives of one hundred and fifty Indians, including such well-known and influential leaders as the Mohegan, Uncas, Joseph Brant, and the famous Indian preacher, Samson Occum, author of the once familiar hymn, *Awaked by Sinai's Awful Sound.*

When the threshold of the nineteenth century is passed, the stirrings of the Christian conscience begin to direct attention toward the regions beyond, and the needs of unevangelized continents. Though Williams College was the scene of the first student agitation of the subject, Yale was not far behind; and while she has been outstripped by several institutions in the matter of number of missionaries sent

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out, the service rendered the cause by her graduates has been greatly out of proportion to their comparative fewness. It will be impossible to record the labors of all of Yale's representatives on the foreign field. Instead, the manifold character of this work will be indicated and the achievements of a few whose services are conspicuous or unique will be mentioned, as also some auxiliary contributions to this great enterprise which are not usually included in such a résumé.

It is obvious that the work of those who set in motion the missionary enterprise, as well as that of later agitators who have fed its fires, are prime essentials in missions. The deep earnestness of the little group of students, who at the Williamstown haystack in 1806 had risen from intercession in behalf of unevangelized nations with the watchword of a new movement on their lips, " We can do it, if we will," prompted them to begin an active propagation of the idea. Their first labor was " to prepare the minds of men for the enterprise." They accordingly reprinted missionary sermons by two Yale graduates, Drs. Griffin (1790) and Livingston (1762), which they read " in families, at social visits, and in meetings for religious conference. They made them the means of introducing the subject of missions " to a number of influential clergymen, who were later the founders of the first missionary board. In 1809 Samuel J. Mills, their leader, having graduated from Williams, came to Yale to study theology in the hope that he might be able to impart to the college the missionary spirit. While he failed in this, another providential event occurred

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which was ultimately to evangelize and prepare for statehood Hawaii. Henry Obookiah, a waif from the Sandwich Islands, was found one day by Rev. E. W. Dwight (1809) weeping on the college steps because the riches of learning found at Yale were inaccessible to him and his idolatrous countrymen. Mills, learning of the case, undertook his education, first at his home and later at Andover Seminary, whither he soon went. This incident led to a great interest in the islands and to their missionary occupation in 1819. It was also one of the influences which eventuated in the formation of America's first foreign missionary school at Cornwall, which opened in 1817 with twelve students, Mr. Dwight, the Yale man above mentioned, being its first principal. In this school, which continued until 1826, and which aroused the keenest interest in Europe, were trained natives of many lands,—in 1824 its thirty pupils represented fourteen different countries,—and some English-speaking missionary candidates also gained their education here.

The first American foreign missionary society had not yet come into existence; but in 1809 a Yale professor at Andover Seminary, Moses Stuart (1799), invited to his house a number of ministers and a few theological students to consider the organization of such a society. It was resolved upon and three days later, at Bradford, the General Association of Massachusetts voted to establish the American Board of Commissioners for Foreign Missions. Governor Treadwell (1767) was its first president, and he, with Reverends Timothy Dwight (1769), Calvin Chapin (1788), and Joseph Lyman

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(1767), constituted four ninths of the original board. Since that time this society, which has stood first in honor and influence among the missionary organizations of America, has owed much of its strength to Yale, since the two presidents succeeding Governor Treadwell, four of its vice-presidents, and four of its secretaries have been Yale graduates.

The initiation of the enterprise was only the beginning of the great campaign. Missionaries go forth as preachers of the Word of God, but who was to publish the Bible in unknown tongues even after its translation? Again Yale comes to the rescue, and Dr. Gardiner Spring (1805) is largely instrumental in founding our first and greatest society of that class, the American Bible Society. A scarcely less important service rendered the cause of missions was the writing of Dr. Spring's dynamic volumes, *Obligation of the World to the Bible*, and *The Life of Samuel J. Mills*, so inspirational to multitudes at a time when men knew scarcely anything about missions.

Most of the large boards subsequently organized in this country have been promoted by New Haven graduates; and in the ranks of missionary board officials of to-day are men of commanding influence, as A. F. Beard, D.D. (1857), for some years secretary of the American and Foreign Christian Union in France and now secretary of the American Missionary Association; Rev. D. S. Dodge, D.D. (1857), of Beirout, Syria, now president of the Presbyterian Home Missionary Society; and Henry N. Cobb, D.D. (1855), of Persia, secretary of the Reformed Board and prominent as chairman of the

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Executive Committee of the Ecumenical Missionary Conference of 1900.

The most remarkable work in the line of securing recruits and of agitating missionary interests among the churches, and especially among the young people, is the Student Volunteer Movement for Foreign Missions, organized in 1886. Of its many secretaries travelling among the colleges Yale has furnished some of the most widely useful men, including Messrs. Keller, Pitkin, and Luce, all of '92, Eddy (1891 S.), Gilbert and Eddy (1898). Hundreds of colleges and great assemblies of every sort have been deeply moved by these men, who, with their faces set toward the field, have sounded the bugle call of advance.

A scarcely less important service rendered this cause at home is that of missionary education. The Volunteer Movement's efforts in this direction are unquestionably at the forefront, as its classes and text-books have been introduced into nearly five hundred and fifty colleges and universities of America, where an annual enrolment of nearly five thousand is secured, as well as into hundreds of churches and young people's societies. This work for the past six years has been in charge of Harlan P. Beach (1878), who has prepared nearly twenty text-books for the purpose and is himself the author of some of the most widely used volumes.

Members of the "Yale Band,"—composed of four '98 men, Messrs. Eddy, Gage, Thurston, and A. B. Williams, and of Mr. Vickrey, temporarily studying in New Haven,—attempted a most successful experiment during 1898–99. It was a tour

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of leading cities of the United States for the purpose of arousing the churches to the importance of missions and stirring up the young people to active enlistment in missionary study, prayer, and giving. It can safely be said that no other attempt of the sort can compare with this notable year's work of exceptionally strong men.

Before leaving the section on Yale's contribution to the furtherance of missions at home and entering upon the story of her workers in the field, a paragraph must be given to efforts indirectly helpful to missions in the university itself and in foreign lands. Thus the Volunteer Band in the college, with its mission study class, missionary meetings, etc., is a most helpful influence among the undergraduates; while study classes, missionary lectureships, and one of the largest collections of missionary literature in the world keep the great cause constantly before the theological department. Nor does the work end here. Yale has proven remarkably attractive to the students of Japan. These representative Japanese have not only been profited by the religious tone of the institution, but many of them have also been students in its theological school or members of Bible classes taught by Yale men. Our Professor Ladd has been repeatedly requested to lecture on Christian and philosophic themes in Japan, and has received a most cordial hearing both there and among the students of India. One can hardly measure the influence for reform, if not in distinctly Christian lines, of Yung Wing (1854), who has had no small part in the attempt to uplift his countrymen in the Chinese Empire. So, too,

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must the work of the present Governor of the Philippines, William H. Taft, LL.D. (1878), be regarded helpful in the direction of the moral and religious elevation of our new dependency in the Orient, as also Governor Hunt's (1878) in Porto Rico.

Turning now to the strictly foreign side of the missionary enterprise, attention is called to the force which Yale has sent into the field. Reference to an accompanying table will show that the total number of persons from the university is 162, though the roll is doubtless incomplete. These are distributed over the broad field as follows: South America, 2; Europe, 3; North America, 12; Oceanica and Australia, 15; Africa, 19; Asia, 123. In the above list, which numbers 174, a number of missionaries are counted in more than once, since they labored in two or more lands. Twenty-eight countries in these grand divisions have been the scenes of self-sacrificing labors of Yale missionaries, the six following having had the largest number of representatives: Hawaiian Islands, 12; Syria, 13; Japan, 14; India, 24; Turkey, 25; China, 32.

As will be seen by the same table, this band of workers includes students in the academical, medical, scientific, and theological departments, besides a number who have graduated in two departments and three,—Drs. Peter Parker, Azariah Smith, and Frank Van Allen,—in whose fame the academical, theological, and medical departments all have a share.

It is interesting to note the number in classes of each decade of the nineteenth century. The record is as follows: First decade, 2; second, 3; third, 12;

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fourth, 19; fifth, 23; sixth, 10; seventh, 12; eighth, 24; ninth, 23; tenth, 29. Naturally the last ten years have furnished a larger number of missionaries than any preceding decade; and if the considerable number of graduate candidates were counted who have not yet completed their preparation, but who will eventually be reckoned in the last decade, it will be seen that the missionary tide is rapidly rising. This is a fact full of hope for the future.

Mere figures mean very little. One needs to have them interpreted, and much of their significance lies in the kind of service rendered to the world by Yale graduates.

Their efforts as pioneer missionaries of the eighteenth century have already been recorded. During the hundred years just ended they have been no less prominent as leaders of new forms of missionary enterprise. Not to speak of the honorable place that they have occupied in the opening of new fields, though associated with graduates of other colleges, a few of these exploiters of new work may be named. While Russia and France are not usually considered missionary ground, one of Yale's graduates, Franklin Gaylord (1876) has laid the cause of young men under great obligations through his fruitful work in Paris, while at present he is performing the exceedingly delicate office of developing, practically under state patronage, a modified form of the Christian Association within an arm's length of the Czar. Australasia, now Christian, owes much to William H. Sallmon (1894), the developer of its Association activities. The origin of the Young Men's Christian Association in Asia,

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where it is now so influential a factor, is due to our Prof. F. K. Sanders, a Ph.D. of 1889, who formed the first Association in Ceylon. The second permanent Association in Asia, and for many years one of the most active in any land, was formed near Peking by H. P. Beach (1878); while in Japan this organization found its pioneer secretary in John T. Swift (1884). Another pathfinder in work for young people is George H. Hubbard (1881), who established the first Christian Endeavor Society in China, if not the first society in any strictly foreign missionary field. It has subsequently spread to most mission lands and is a potent influence for good everywhere.

The work of preparing translations of the Scriptures and of a variety of useful tracts, books, and periodicals is most fundamental and important. Productions of Yale missionaries would form an imposing collection of literature in fully forty languages. Among the many distinguished linguists who have made non-Christian lands their debtors, it may not be invidious to single out such men as the famous polyglot of Turkey, Dr. Eli Smith (1821); one of the Hawaiian pioneers who during his forty-eight years' service did not return home, Asa Thurston (1816); Samuel R. Brown (1832), one of the translators of the Japanese Bible; David T. Stoddard (1838), whose brilliant scholarship led to invitations to join the South Sea Exploring Expedition and the faculties of four colleges, including his Alma Mater, but who went instead to Persia, where he aided in Bible translation and wrote a Syriac Grammar; Seth Bradley Stone (1842), a close stu-

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dent of the Zulu language, into which he translated parts of the Old and New Testaments, and thirty-nine hymns, besides writing a church history, as well as a summary of general history; Andrew T. Pratt, M.D. (1847), a rare Turkish scholar and hymnologist, who had charge of the library work of the American Board in Constantinople; Henry Blodget (1848), a Yale tutor, who was the first resident Protestant missionary in North China, and a translator of hymns, the Mandarin Scriptures, and widely used tracts and catechisms; our honored Professor Moses C. White (1848, theological, and 1854, medical), first translator of St. Matthew into the Foochow colloquial; the first Hiram Bingham, Jr. (1853), who gave the Bible to the Gilbert Islanders in their own tongue; the no less accurate than prolific translator into Japanese of a number of works, mostly commentaries, Dwight W. Learned, Ph.D (1870); Dr. James B. Neal (1877), to whom Chinese medical literature owes much; and Dr. William B. Scranton (1878), one of the translators of the Korean Scriptures and Prayer Book.

In the realm of medicine Yale boasts of America's most highly honored medical missionary, Peter Parker (1831), who not only " opened China to the Gospel at the point of his lancet," but awakened here and in Great Britain the first genuine interest in this most helpful form of ministry. It has been said of him that " he has done more to advance the cause of medical missions than any other man." He has found an honored following in men like the heroic itinerant of Turkey, originator of " Dwight's Cholera Mixture," Azariah Smith (1837); Thomas

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S. Savage (1825), the first missionary of the Episcopal Board in West Africa; B. C. Atterbury, a member of the class of 1873, though not a graduate, whose services in behalf of the Chinese in the war with Japan won for him the highest imperial decoration; Frank Keller (1892), one of the earliest workers in China's most hostile province, Hu-nan; Frank Van Allen (1885), so famous as a missionary physician at Madura that one of the finest hospitals in India was built for him by Hindus, mostly non-Christians; one of the pioneer medical workers in Japan, A. H. Adams (1867); besides the two already named, Dr. Scranton, of Korea, and Dr. Neal, of China.

One would expect Yale to be represented by some of the strongest missionary educators, and this is the case. S. G. Whittelsey (1834), of Ceylon; E. Robbins (1856), in Zululand; W. B. Capron (1846), of Madura, and R. A. Hume (1868), also of India; S. C. Partridge (1880) and L. P. Peet (1885), of China; M. R. Gaines (1865), who taught the Japanese almost under the shadow of the Mikado's former palace; and Robert S. McClenahan (1896), in world-old Egypt, are prominent educators among a brotherhood who, whatever their special work, yet give much of their time to teaching. Two names merit special mention here. One is that of Asa Thurston (1816), already mentioned, who was more than a teacher of ordinary Hawaiian youth; for from his tuition and wise guidance both Kings Kamehameha II. and Kamehameha III.—especially the latter—gained most of those ambitions and ideas which had so wide an influence in the islands.

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Similarly on two great nations of the Orient S. R. Brown (1832) has left an indelible impress. Laboring first in China, he induced a few native youth, including our Yung Wing, to come to the United States for an education, and this later led to the establishment of the Chinese Educational Commission, which sent to our shores so many young Chinese. Subsequently going to Japan, Dr. Brown did some of his best work as an educator, and, as in China, so there, he induced the government to send some of its princes to America for education, where his wise forethought had previously sought out Christian homes for them. With Verbeck he stands as a large factor in Japan's marvellous Renaissance.

The missionary is a philanthropist, carrying with him a gospel of good works not distinctly religious in character. If the man deserves this name who makes two blades of grass grow where one grew before, Isaac Bird (1816) certainly has earned the gratitude of an interesting people. It was from his garden in Mount Lebanon that potatoes, which now form, with maize, a staple of Syrian agriculture, spread all over that country. Are men the slaves of hurtful habits, such as the excessive use of tobacco and liquor? Yale provides a reformer like Dr. Baldwin (1821), of Hawaii, to carry on a crusade against the evil. When colossal disasters threaten to destroy millions, we can furnish a man of surpassing executive ability and boundless love — R. A. Hume (1868)—to carry on gigantic relief measures. It is not surprising that the famine relief labors of 1900—when fully $1,000,000 passed through his hands—won for him the gratitude of millions of

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Hindus, and led the late Queen Victoria, as one of her last acts as Empress of India, to confer upon him the Kaisar-i-Hind gold medal. Scarcely less deserving of honor as philanthropist is his brother, E. S. Hume (1870), who has blessed the same country with his self-denying efforts in behalf of India's plague-smitten multitudes. Frederick D. Greene (1888, theological) did more than any other man in awakening Gladstone, and later the world, to the awful needs of the sufferers from the Armenian massacres, for whom he raised a fund of $260,000. As secretary of an Indian Famine Relief Fund he also secured $252,000.

Our missionary contingent has not been wanting in men who are competent to aid as diplomatists the interests of their fatherland and of their adopted country. Thus H. A. Homes (1834, theological) was Secretary of Legation at the Sublime Porte, while in China Dr. Peter Parker (1831), and S. Wells Williams, Yale's Professor of Chinese from 1877 to 1884, rendered the missionary cause invaluable service in that direction. The former, while negotiating, with the Hon. Caleb Cushing, a commercial treaty, was overjoyed to see one of the Chinese commissioners, through personal regard for him, voluntarily add a clause providing the greatly needed permission to build at the ports hospitals and houses of worship, which right had not been hitherto granted. This partially justified the expectation entertained when he undertook diplomatic work, viz., that he might do more for missions in a few months than in all the rest of his life without such governmental leverage. Dr. Williams, who

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began his missionary career as printer, and closed his life in China as United States *chargé d'affaires* for the ninth term, has laid every Chinese missionary under deep obligation through his standard and most helpful works, *The Middle Kingdom* and his great dictionary. Yet he had an important share in a diplomatic victory most vital to the cause of missions. "The glory of the treaty" of Tientsin is its toleration clause, and this is the product of a wakeful, prayerful night and Dr. Williams's tactful yet bold pen. Almost as he originally worded it, this *magna charta* of religious toleration in China thus reads:

> The principles of the Christian religion as professed by the Protestant and Roman Catholic churches are recognized as teaching men to do good and to do to others as they would have others do to them. Hereafter those who quietly teach and profess their doctrines shall not be harassed or persecuted on account of their faith. Any person, whether a citizen of the United States or a Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity shall in no wise be interfered with or molested.

The same clause went a few days later into the British treaty, and since that time missionaries of every nation have been laboring under its protecting ægis.

Akin to this high service is another rendered by Dr. Blodget (1848). The memorial to the Chinese Emperor resolved upon by the Shanghai Missionary Conference of 1890, and setting forth the

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object and teachings of Protestant missions, was composed almost wholly by him. Being afterward presented through the Foreign Office by some of the foreign ministers, it may have been a potent influence leading his Majesty to order and read scores of missionary publications. These latter undoubtedly prompted some of the reform edicts preceding the *coup d'état* of 1898.

The crown of missionary work is the one to be last mentioned—the proclamation of the Gospel message. It is the royal thread that runs through all their varied web—the final goal toward which all their efforts tend. As missionaries meet men of every grade of civilization and of all shades of belief and unbelief, it is evident that they must possess great adaptability and well trained minds. The cosmopolitan character of Yale's constituency and the symmetrical and thorough training given its students fit them unusually well for this multiform work. Joseph Cook, who had been a student at both Yale and Harvard, in a public address, stated that Harvard had given him the opportunity of reaping in the fields of knowledge, while Yale had conferred a more important benefit in sharpening his sickle. Though we do not yield to any institution in the amount of information imparted, it is certainly true that Yale men on the mission field have well sharpened tools for any piece of work needing to be done. The keen Brahmin finds in the Hume brothers an equally keen and wondrously patient and loving opponent, as together they discuss the Gospel message. New Japan, ready to attack the Christian Scriptures, is set right by the

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clear conception of them gained through the writings of Drs. Brown and Learned. H. H. Jessup (1851), who refused a professorship in Union Theological Seminary and a call to a wealthy New York church, finds in Syria a glorious recompense in his opportunities to influence through his facile pen the whole Mohammedan world, while he personally proclaims the word of reconciliation to Arab listeners. Is the preacher surrounded by a howling mob like that which attacked Isaac Pierson (1866) in North China? This gospeler is also a hero of Wilbur Bacon's winning crew, so famous in the later sixties, and he does not quail, albeit wounded nigh unto death. Earlier and in the same empire one sees a nineteenth-century St. John in Dyer Ball (1829, theological), known to the Cantonese as "God's old servant who *lives* the gospel," and who in old age creeps to the wayside chapel to win men by the "old, old story." J. K. H. De Forest (1868), one of the most widely known and acceptable missionaries in the Sunrise Kingdom, sends the Gospel through printed and oral word from Kiushiu to Yezo; while on the Great Wall stands the faithful evangelist of Mongolia and China, J. H. Roberts (1873). If another order of evangelist is needed, a man who can face unblanched turbulent mobs of fanatical Moslems and the hardest companies of men to influence in the world, the agnostic students of India, Sherwood Eddy, one of the Scientific School's splendid missionaries, responds to the call.

But limited space forbids mention of many men and glorious deeds that we would gladly record. One other name alone must be recalled—Yale's

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illustrious martyr, who, at Pao-ting Fu, sealed his testimony with his blood in the awful summer of 1900. Horace Tracy Pitkin (1892) had all that one finds in a home of wealth and culture, and in those inner riches of a well trained mind and deeply spiritual life. But this man, who may stand as a type of the best Yale missionaries, is impelled onward by the awful need of China's millions and by the alluring voice of his Master. Having given himself without stint to the work of arousing the colleges and enrolling scores of missionary volunteers, and having so interested a prominent church that he and his wife became their missionaries, while his own income is used for other missionary purposes, the pair go forth. They sail eastward, visiting and carefully scrutinizing the fields and work of missionaries of the Levant and India, in order to learn lessons for future guidance in their chosen field. The arduous work of language study occupies his early years there, but not to the exclusion of personal growth and the exercise of a beautiful, unconscious influence. Finally he reaches the long-wished-for day when he can engage in more active duties; but it is also the hour when ominous clouds are just about bursting into the awful storm of carnage which wrought in China in 1900 a worse than Diocletian persecution. The last letter is written to his wife, then in America, in which is his pæan of victory, " Jesus shall reign." The Boxer leaders approach, but this true son of Yale does not flinch, the more as two women missionaries are in his care. On the eve of his translation he spends the hours far into the night with a native Christian, and buries a

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letter to his wife; but rightly fearing that the enemy will discover it, he leaves a " mouth letter," which this faithful native later was able to transmit in writing: " Tell Mrs. Pitkin that God was with me and His peace my consolation. Tell her that when Horace [their little boy] is twenty-five years old, I hope he will come to China and preach the Gospel in my place." With the morning came the martyr's crown and he fell while protecting his helpless fellow-countrywomen.

Pitkin died, but he is not dead. In Dwight Hall is his reminder, and his memory is a living summons to our beloved university. Her sons are men of influence and power and dominate in many callings. Hitherto they have not looked fairly in the face their obligations to suffering humanity beyond the seas. A few have done nobly, but the many are needed. The blood of our martyr cries to us from the ground, and his spirit, if capable of earthly ministries, hovers now over Yale, saying to the men of his beloved Alma Mater, " Jesus shall reign " in every land, but only after the man who has truly found his life is ready for Christ's sake and the Gospel's to lose it. Who will follow in the footsteps of our glorious hero ?

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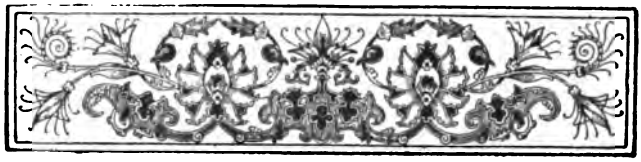

APPENDIX A

PRINCIPAL DATES IN YALE'S CHRISTIAN LIFE AND WORK

1701. Yale founded that men might be fitted for service in Church and State. Rev. Mr. Pierson elected Rector.

1702–7. Students under the paternal supervision of Rector Pierson at Killingworth. They attend his church on Sabbath.

1707. Rector Pierson dies. Classes scattered in surrounding towns with no unity in religious life. Rev. Samuel Andrew of Milford made Rector *pro tempore*.

1716. College moved to New Haven. [After 1718 prayers were held in College Hall and after 1719 Sunday preaching service was attended at the First Church (present Centre Church) where seats were reserved for the students.]

1719. Rev. Timothy Cutler made Rector.

1721. Epidemic of smallpox throughout New England.

1722. Rector Cutler and Tutor Browne declare for the Episcopacy and are dismissed. Test of theological soundness for faculty adopted.

1722–26. College without a rector. Laxity in religious life.

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1726. Rev. Elisha Williams made Rector.

1727. Great earthquake. Many throughout New England attend church from fear.

1728–29. David Ferris of New Milford, a religious enthusiast, is a student at Yale.

1735. John Sergeant, tutor in college, resigns to enter upon mission work among the Housatonic Indians.

Epidemic of diphtheria, fatal in many cases, causes renewed religious interest in New England.

Revival at Northampton under Jonathan Edwards, a graduate of Yale.

1736. Revival in New Haven among the young people. President Burr of Princeton, then a graduate student at Yale, converted.

1739. Rector Williams resigns.

1740. Apr. Rev. Thomas Clap made Rector.

Oct. 23–27. Whitefield's first visit to Yale.

1741. Feb. First revival in Yale College begins.

March. Rev. Gilbert Tennent of New Jersey preaches in New Haven.

April 19. Rev. Ebenezer Pemberton preaches in College Hall.

Sept. Rev. James Davenport, a fanatical imitator of Whitefield, openly attacks Rev. Mr. Noyes. Rector Clap is unable to dissuade him from his excesses. Davenport forms a Separatist Church (present United Church). Legislation by the faculty to prevent attendance of the students at Separatist meetings.

Nov. David Brainerd expelled.

1742. May. David Brainerd makes public apology to the faculty, but with unsuccessful result.

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1744–45. Declaration by the faculties of Harvard and Yale against Whitefield.

1744. Rev. James Davenport publicly acknowledges his extravagances.

1745. Jan. Expulsion of John and Ebenezer Cleveland for attending Separatist meetings.

Whitefield's second visit to New Haven. Clergy and faculty hostile.

1746. First legislation to prevent intoxication at commencement.

Livingston Professorship of Divinity founded.

1750. Episcopal worship started in New Haven.

1753. Sons of the Episcopal minister in New Haven, then students at Yale, refused permission by the faculty to attend their father's preaching service.

President Clap becomes friendly to the New Light preaching.

Nov. 25. Sunday preaching service transferred from the First Church to College Hall.

1754. Dec. 3–5. Whitefield's second visit to Yale.

1755. Nov. 30. Rev. Naphtali Daggett made college pastor.

1756. June 30. The Church of Christ in Yale College founded in response to a petition of instructors and students.

July 3. Sacrament of the Lord's Supper first administered in College Hall.

1757. Second revival at Yale, due to Dr. Daggett's preaching.

1759. John Beardsley, a freshman, leaves Yale because he is not allowed by the faculty to act as lay reader for the Episcopal clergyman in town.

Gift of books refused from a Baptist merchant on the ground that they were unorthodox.

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1763. June. The First Chapel (Atheneum) completed.
1764. June. Whitefield's third visit to Yale. Reconciliation with President Clap. Preaches in College Chapel. Revival.
1766. President Clap resigns. Rev. Naphtali Daggett, college pastor, made President *pro tempore.*
1771. June 21. Jesse Lee, the father of New England Methodism, visits New Haven.
1777. Dr. Daggett resigns the presidency but continues as college pastor.
Religious life of Yale seriously interrupted by the war.
1778. Rev. Ezra Stiles made President.
1780. Devotional meeting on Saturday evening established under direction of President Stiles.
May 19. The Dark Day.
Dr. Daggett dies.
1782. June. Rev. Samuel Wales becomes college pastor.
1783. Revival under Dr. Wales.
1784–93. Dr. Wales incapacitated by a nervous disease. Religious condition of college low. French infidelity invades Yale.
1791. Convention of delegates of the General Assembly of the Presbyterian Church and of the General Association of the State of Connecticut held in the College Chapel.
1792. Francis Asbury, the Methodist, preaches in New Haven.
1795. May 12. President Stiles dies.
Sept. 8. Rev. Timothy Dwight made President. Infidel students met and vanquished in debate.
1796. President Dwight's famous sermon on "The Harvest is Past."

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1797. April 6. The Moral Society of Yale College founded.
President Dwight preaches his widely circulated series of sermons on "The Nature and Danger of Infidel Philosophy."
1802. Revival.
1805. President Dwight made college pastor.
1806–10. Visit of Williams students to Yale to arouse missionary interest.
1808. Revival.
1809. Benjamin C. Meigs, Yale's first foreign missionary, graduated.
1810–20. Harvard becomes Unitarian. Yale remains Evangelical.
1812. Musical Society formed — afterwards the Beethoven Society—which furnished music at prayers and on Sunday in chapel.
1812–13. Revival in senior class.
1815. Feb. Auxiliary Society to the New England Tract Society founded in the college.
Revival.
1816. June 2. President Dwight's famous sermon on his partial recovery from illness.
1817. Death of President Dwight.
Professor Jeremiah Day made President.
Rev. E. T. Fitch made college pastor.
Rev. C. A. Goodrich made Professor of Rhetoric.
1818. Society for Inquiry respecting Missions formed.
1818–21 Lycurgan Society formed for simplicity in life and manners.
1820. Revival.
1821. Revival.
First voluntary Bible class started.
1822. Revival.
Yale Theological School founded.

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1823. Revival.
Test of theological soundness for members of faculty abolished.
1824. Revival.
Chapel shattered by explosion of powder fired by students.
Blue Skin Club formed.
Second Chapel (Old Chapel) dedicated.
1825. Revival.
Nov. 28. Society for Christian Research founded in the Theological School.
1826. Temperance Society first organized.
1827. Jan. Monthly concert of prayer instituted by the Beneficiaries of the American Educational Society in Yale College.
March. Revival.
1828. Revival under James B. Taylor.
July 17. Moral Society reorganized as the Moral and Theological Society of Yale University.
Custom of sermon reading at Sunday evening prayers abolished.
Dec. Yale Band of Illinois organized in Yale Theological School.
1829. Broadway, Temple Street, and Dixwell Avenue Sunday-schools organized.
1831. The Great Revival.
Nov. 21. Bible Class of Yale College formed under Professor Goodrich.
Dec. 4. The United Band of Foreign Missionaries of Yale University formed.
1832–33. Temperance Society re-organized.
1834. Oct. 22. The Moral and Theological Society becomes the Rhetorical Society of the Theological Department of Yale University.

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1835. Revival.
United Band of Foreign Missionaries becomes the Foreign Missionary Band of Yale University.
1835–36. Divinity College erected.
1836. Revival.
1837. Revival in a single class.
1838. June 17. Foreign Missionary Band dissolved.
1839. Professor Goodrich transferred to the Theological Faculty.
Voluntary Sunday evening meeting started.
1840. Class Committees vote to have a preaching service Saturday evening.
1841. Revival under E. N. Kirk, Jacob Knapp, and N. W. Taylor.
1846. President Day retires. Professor T. D. Woolsey made President.
Existence of a Bible society in college recorded.
1850–52. Organs first introduced in College Chapel.
1852. Dr. Fitch resigns the college pastorate.
Oct. 4. Society of Inquiry reorganized as the Yale Missionary Society.
1853–55. "Maine Law" in operation at Yale.
Prof. J. W. Gibbs conducts a class for critical Bible study on Sabbath afternoons.
1854. Rev. George P. Fisher made college pastor.
1855–57. The Cecilia Society served as college choir in place of the Beethoven (in 1857 the two were united).
1856. Jan. 8. Yale Missionary Society becomes Yale Society of Inquiry.
1858. Revival.
1859. Evening prayers abolished. Time of morning prayers changed from before breakfast to after breakfast.

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1860. June 8. Society of Inquiry becomes Yale Missionary Society.
Death of Professor Goodrich.
Voluntary Bible class for freshmen conducted by President Woolsey.
Bethany Mission organized.
1861. Dr. Fisher resigns the college pastorate.
1862. College choir organized independently of the Beethoven Society.
1863. Rev. William B. Clarke made college pastor.
1864. Professor Timothy Dwight conducts a voluntary Bible class in Romans.
1866. Rev. Mr. Clarke resigns the pastorate.
Revival.
1867. Rev. Oliver E. Daggett made college pastor.
Students assist in Sunday prayer-meeting at the Concert Hall on Union Street.
1869. Oct. 23. Berkeley Association of Yale College (Episcopalian) founded.
1870. East Divinity Hall erected.
Christian Union of the Sheffield Scientific School on records.
Sheffield Temperance Society on records.
Dr. Daggett resigns the college pastorate.
Professor G. E. Day conducts a voluntary Bible class on Sunday afternoons.
1871. President Woolsey resigns. Professor Noah Porter made President.
Lyman Beecher Lecture Course on Preaching in Theological School founded.
Horace Bushnell preaches repeatedly in the College Chapel.
1872. Attendance at the Sunday afternoon preaching service no longer required.
1874. West Divinity Hall erected.

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1876. Third chapel (Battell) completed.
1877. Rev. William M. Barbour made college pastor.
1878. Dwight L. Moody's first visit to New Haven. Pentecost at Yale.
1879. Yale Christian Social Union founded.
1881. June 17. Social Union merged into the Yale Young Men's Christian Association.
1883. First Convention of College Christian Associations of New England held at Yale.
1884. Union of academic and Sheffield religious societies in Y. M. C. A.
1885. Oct. Graduate Committee of the Y. M. C. A. instituted.
Nov. J. E. K. Studd of Cambridge, Eng., conducts a special series of meetings.
1886. Professor Thacher dies.
Dwight Hall dedicated.
Dwight Hall Lecture Course established.
White Cross Society of Yale University formed.
General secretaryship established. C. W. Goodrich, '86, elected Secretary.
Yale sends a delegation to the first Northfield Student Conference.
President Porter resigns. Rev. Timothy Dwight made President.
1887. W. L. Phelps, '87, serves as General Secretary.
Oct. Henry Drummond conducts evangelistic services at Yale.
Friday evening meeting abolished. Students assume control of Sunday evening service. Tuesday evening class meetings transferred to Wednesday.
Dr. Barbour resigns the pastorate. President Dwight serves as acting pastor.

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1887 (*cont'd*). Fifth Annual Convention of College Christian Associations held at Yale.
Θ Δ Π founded.
1888. A. A. Stagg, '88, serves as General Secretary till 1890.
Yale Mission on Grand Avenue founded.
Dixwell Avenue Sunday-school reorganized.
1889. Oxford Club (Methodist) formed.
Grand Avenue Boys' Club founded by the Class of 1892.
Woolsey Professorship in Biblical Literature established.
Nov. 3. Catholic Club formed.
Dec. 15–16. Moody at Yale.
1890. Yale Volunteer Band organized.
Yale University Bible Class formed.
C. W. Barnes, '89, serves as General Secretary till 1892.
Mar. 15–17. Moody at Yale.
Class deacons first elected from Sheffield Scientific School.
Mar. 20. Woolsey Club formed.
1891. April 11–12. Moody at Yale.
June. Yale *Association Record* first appeared.
Grand Avenue Boys' Club transferred to Orange Street.
Nov. 8–15. Week of prayer for young men first observed.
Catholic Club merged into a resident association.
1892. H. T. Fowler, '90, serves as General Secretary till 1894.
Θ Δ Π abolished.
1893. Yale Mission transferred to East Street.
Orange Street Boys' Club transferred to Welcome Hall.

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1893. Feb. Dr. Alexander McKenzie at Yale.
1894. W. H. Sallmon serves as General Secretary till 1897.
Custom of ringing college bell for religious exercises abolished.
1895. Number of Sheffield deacons from each class increased to three.
Separate rooms for the Sheffield Department of the Y. M. C. A. secured at 134 College Street.
Number of academic deacons increased to four.
1896. Jan. 12, 19. B. Fay Mills at Yale.
1897. Day of prayer for colleges ceases to be a holiday.
March. Dr. McKenzie at Yale.
Cochran Hall, 138 College Street, presented to the Sheffield Y. M. C. A.
T. F. Archbald serves as General Secretary till 1898.
1898. Crusade of New York *Voice* on Yale morals.
Feb. 13. Moody at Yale.
Y. M. C. A. legally incorporated.
April. Y. M. C. A. in Yale Divinity School organized.
1899. H. B. Wright serves as General Secretary till 1901.
Yale Hall erected on Franklin Street.
Tour of Yale Missionary Band.
Apr. 10–19. George Adam Smith and Moody at Yale.
President Dwight resigns presidency and pastorate. Professor A. T. Hadley made President.
1900. Prof. L. O. Brastow made acting college pastor.
Faculty chaplains at morning prayers.
Mott and Spear hold evangelistic services at Yale.

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1900 (*cont'd*). Eastern Y. M. C. A. Presidents' Conference held at Yale.

Sheffield Y. M. C. A. quarters transferred to 143 College Street.

Dodge Lecture Course in Christian citizenship founded.

Yale's first missionary martyr, H. T. Pitkin, '92, killed at Pao-ting Fu, China.

1901. R. H. Edwards, 1901, elected General Secretary of the academic Y. M. C. A.

J. F. Ferry, 1901 S., elected General Secretary of the Sheffield Y. M. C. A.

Professor B. W. Bacon made acting college pastor.

College Church reorganized as the Church of Christ in Yale University, and doctrinal test of admission removed.

Preachers of all evangelical denominations occupy the pulpit in Battell Chapel.

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APPENDIX B

COLLEGE PASTORS

Naphtali Daggett	1755–1780
Samuel Wales	1782–1793
Timothy Dwight	1805–1817
Eleazar Thompson Fitch . . .	1817–1852
George Park Fisher	1854–1861
William Barker Clarke	1863–1866
Oliver Ellsworth Daggett . . .	1867–1870
William Macleod Barbour . . .	1877–1887

ROLL OF YALE MEN ON THE FOREIGN MISSION FIELD.

NAME.	CLASS.	FIELDS.
Jonathan Edwards, M. A.	1720	Indians, Stockbridge, Massachusetts.
John Sergeant, M. A.	1729	Indians, Stockbridge, Massachusetts.
David Brainerd	1743, non-grad.	Indians, New Jersey, New York, Pennsylvania.
John Brainerd, M. A.	1746	Indians, New Jersey.
Gideon Hawley	1749	Indians, Stockbridge, Massachusetts, and Onohoghwage, New York.
William Fowler Vaill, M. A.	1806	Indians, Missouri.
Benjamin Clark Meigs, M. A.	1809	Manepy, Ceylon.

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NAME.	CLASS.	FIELDS.
Isaac Bird, M. A.	1816	Malta; Beirout, Smyrna, and Jerusalem, Syria.
Asa Thurston, M. A.	1816	Kailua, Hawaiian Islands.
Elnathan Gridley	1819	Smyrna, Turkey.
Dwight Baldwin, M. A., M. D.	1821	Waimea, Lahaina, and Honolulu, H. I.
Josiah Brewer, M. A.	1821, 1825 *d*	Constantinople, Turkey.
Joseph Goodrich	1821	Hawaiian Islands.
Eli Smith, M. A., D. D.	1821	Malta; Beirout, Syria.
Thomas Staughton Savage, M. A., M. D., D. D.	1825, 1833 *m*	Cape Palmas, Liberia.
James Taylor Dickinson, M. A.	1826, 1830 *d*	Singapore, Malaysia.
John McCurdy Strong Perry, M. A.	1827, 1831 *d*	Batticotta, Ceylon.
Charles McDermott	1828	Honduras.
Edwin Stevens, M. A.	1828, 1832 *d*	Singapore, Malaysia; Canton, China.
George Henry Apthorp, M. A.	1829	Panditeripo, Ceylon.
Dyer Ball, M. D.	1829 *d*	Singapore, Malaysia; Macas, Hongkong, and Canton, China.
John Francis Lanneau, M. A.	1829	Beirout, Syria.
George Champion	1831	Natal, South Africa.
Peter Parker, M. D., M. A.	1831, 1834 *d*, 1834 *m*	Canton, China.
Samuel Robbins Brown, M. A., D. D.	1832	Canton, China; Yokohama, Japan.
Henry Alfred De Forest, M. A., M. D.	1832, 1835 *m*	Beirout, Syria.
Joseph Getchell Benney, D. D.	1833	Maulmain and Rangoon, Burma.
Abel Knapp Hinsdale	1833	Mosul, Turkey.
Jesse Lockwood	1833 *d*	Cherokee Nation.
Joshua Smith	1833	Cape Palmas, Liberia.
Samuel Wolcott, M.A., D.D.	1833	Beirout, Syria.
Henry Sewall Gerrish French	1834	Bangkok, Siam.
Henry Augustus Homes	1834 *d*	Constantinople, Turkey.

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NAME.	CLASS.	FIELDS.
Samuel Goodrich Whittelsey, M. A.	1834, 1840 *d*	Manepy, Ceylon.
Charles Selden Sherman	1835, 1838 *d*	Jerusalem, Syria.
Asa Bower Smith	1837 *d*	Indians of Oregon; Hawaiian Islands.
Azariah Smith, M. A., M. D.	1837, 1840 *m*, 1842 *d*	Smyrna, Turkey; Aintab, Syria.
David Tappan Stoddard, M. A.	1838, 1842 *d*	Urumia, Persia.
Timothy Dwight Hunt	1840	Punahow, Hawaiian Islands.
Colby C. Mitchell	1840 *d*	Mardin, Turkey.
Charles Smith Shelton, M. A., M. D.	1840	Madura, India.
Benjamin Griswold	1841 *d*	Cape Palmas, Liberia; Gabun.
Lewis Grout	1842, 1846 *d*	Umsunduzi, Zululand.
Seth Bradley Stone, M. A.	1842	Zululand.
William Austin Benton	1843	Aleppo, Syria.
John Welsh Dulles, M. A., D. D.	1844	Madras, India.
Henry Kinney, M. A.	1844	Kauai, Hawaiian Islands.
Charles Little, M. A.	1844, 1847 *d*	Madura, India.
William Allen Macy, M. A.	1844, 1852 *d*	Hongkong, Canton, and Shanghai, China.
Samuel Dexter Marsh	1844, 1847 *d*	Itafamasi, Zululand.
Oliver Crane, M. A., M. D., D. D., L.L. D.	1845	Aintab, Syria; Adrianople, Turkey.
William Bonfield Capron, M. A.	1846	Madura, India.
Chester Newell Righter, M. A.	1846, 1850 *d*	The Levant.
Isaac Grout Bliss, D. D.	1847 *d*	Erzerum and Constantinople, Turkey.
Samuel Valentine Blakeslee	1847 *d*	Chinese in San Francisco, Cal.
Andrew Tully Pratt, M. A., M. D.	1847, 1852 *d*	Aintab, Aleppo, Marash, and Constantinople, Turkey.
William Aitchison	1848, 1851 *d*	Shanghai, China.
Henry Blodget, M. A., D. D.	1848, 1852 *d*	Shanghai and Peking, China.
Hohannes Der Sahagayan	1848 *d*	Turkey.

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NAME.	CLASS.	FIELDS.
Moses Clark White, M. A., M. D.	1848 *d*, 1854 *m*	Foochow, China.
William Mellen	1849 *d*	Zululand.
Augustus Walker, M. A.	1849	Diarbekir, Turkey.
Benjamin Parsons, M. A.	1850	Sivas, Turkey.
Robert Smith	1850	Cavalla, Liberia.
Henry Harris Jessup, M. A., D. D.	1851	Beirout, Syria.
Julius Yale Leonard	1851, 1855 *d*	Mersivan, Turkey.
Albert A. Sturges	1851 *d*	Ponape, Micronesia.
William Frederick Arms	1853	Eski, Saghra, Bulgaria.
Hiram Bingham, M. A., D.D.	1853	Gilbert Islands and Honolulu, H. I.
Charles Harding, M. A.	1853	Bombay and Sholapur, India.
William Hutchison, M. A.	1854, 1858 *d*	Constantinople and Mersivan, Turkey.
William C. Shipman	1854 *d*	Hawaiian Islands.
Henry Nitchie Cobb, M. A., D. D.	1855	Urumia, Persia.
Elijah Robbins	1856	Umzumbi, Adams, and Amanzimtote, Zululand.
Theodore Stephen Wynkoop, M. A.	1861	Allahabad, India.
William Henry Belden, M. A.	1863	Constantinople, Turkey.
Marshall Richard Gaines, M. A., B. D.	1865, 1874 *d*	Kyoto, Japan.
Marcellus Bowen	1866	Imgona and Constantinople, Turkey.
Isaac Pierson	1866, 1869 *d*	Yü Chow and Paoting-Fu, China.
Arthur Herman Adams, M.D.	1867, 1872 *d*	Ozaka, Japan.
John Kinne Hyde De Forest, B.D., D.D.	1868, 1871 *d*	Sendai, Japan.
Robert Allen Hume, M.A., D.D.	1868, 1872 *d*	Ahmadnagar, India.
Douglas Dousman Walcott	1868	Ratnagiri, India.
John Scudder Chandler, M.A., B.D.	1870, 1873 *d*	Madura, India.
Edward Sackett Hume, M.A.	1870	Bombay, India.

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NAME.	CLASS.	FIELDS.
Dwight Whitney Learned, Ph.D., D.D.	1870	Kyoto, Japan.
Cornelius Beach Bradley	1871 *d*	Bangkok, Siam.
Edward Pierrepont Herrick	1871 *d*	Monterey, Mexico.
Charles Cumming Stearns, A.M.	1872	Manissa, Turkey.
Boudinot C. Atterbury, M.D.	1873 non-grad.	Peking, China.
Herbert McKenzie Denslow	1873	India.
James Hudson Roberts, B.D.	1873, 1876 *d*	Peking and Kalgan, China.
William Parmelee Sprague	1873 *d*	Kalgan, China.
Loren Samuel Gates	1875 *d*	Sholapur, India.
Henry Martin Ladd, M.A., D.D.	1875 *d*	Upper Nile, Egypt.
Lucius Orren Lee	1875 *d*	Marash, Turkey.
Marshall Reuben Peck, M.A.	1875 *d*	Madura, India.
William Drake Westervelt	1875 *d*	Hawaiian Islands.
William Martin Brown	1876	Rio de Janeiro, Brazil.
Edwin Munsell Bliss, D.D.	1877 *d*	Constantinople, Turkey.
James Boyd Neal, M.D.	1877	Teng-chou Fu and Chi-nan Fu, China.
Harlan Page Beach	1878	Tung Chou, China.
Ambrose Daniel Gring	1878 *d*	Tokyo and Kyoto, Japan.
William Benton Scranton, M.D.	1878	Söul, Korea.
Stephen Carroll Wood, M.D.	1879	Tangier, Morocco.
William Bishop Boomer	1880	Concepcion and Chillan, Chile.
Chauncey Marvin Cady	1880 *d*	Kyoto, Japan.
Sidney Catlin Partridge, D.D.	1880	Shanghai and Nuchang, China; Kyoto, Japan.
Charles Newton Ransom	1880	Ifafa, Zululand.
Doremus Scudder, M.D.	1880	Niigata, Japan.
Edwin Edgerton Aiken	1881, 1884 *d*	Peking and Tientsin, China.
Alden Buell Case	1881 *d*	Mexico.
Charles Abbott Schneider Dwight	1881	Constantinople, Turkey.

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NAME.	CLASS.	FIELDS.
George Henry Hubbard	1881, 1884 *d*	Foochow, China.
William Cullen Wilcox	1881 *d*	Natal.
Arthur Dart Bissell, M.A.	1882 *d*	India and Hawaiian Islands.
Dean Augustus Walker, M.A., Ph.D.	1884, 1889 *d*	Beirout, Syria.
Hervey De Loss Leland	1885	Hikone, Japan.
Lyman Plimpton Peet	1885, 1888 *d*	Foochow, China.
Arthur Willis Stanford, M.A.	1885 *d*	Kyoto and Matsuyama, Japan.
Frank Van Allen, M.D.	1885, 1887 *m*, 1888 *d*	Madura, India.
Henry Fairbank	1886 *d*	Ahmadnagar, India.
Edward Lydston Bliss, M.D.	1887, 1891 *m*	Shao-wu, China.
James Franklin Cross	1887 *d*	Indians, Oahe, South Dakota.
Franklin Pierce Lynch	1887 *d*	Southwestern Africa.
Frederick Davis Greene, M.A.	1888 *d*	Van, Turkey.
Charles Otis Gill	1889, 1892 *d*	Peking, China.
Edward Payson Holton	1890 *d*	Madura, India.
Harvey Merrill Lawson	1890, 1893 *d*	Ahmadnagar, India.
Corliss Wilkes Lay	1890 *d*	Ahmadnagar, India.
Frederic William Macallum	1890 *d*	Erzerum, Turkey.
Claude William Severance, M.A.	1890 *d*	Okayama, Japan.
Schuyler Sampson White	1890 *d*	Tsuyama, Japan.
George Sherwood Eddy	1891 *p*	Madras, India.
George Henry Jackson, M.D.	1891 *d*	Congo Free State.
Stuart Dodge Jessup	1891	Saida (Sidon), Syria.
William Josiah Leverett	1891	Nodoa, China.
Henry Knowles Wingate	1891 *d*	Cesarea, Turkey.
Edward Fairbank	1892 *d*	Wadale, India.
Daniel Trumbull Huntington	1892	Hankow, China.
Sumantrao Vishnu Karmarkar	1892 *d*	India.
Frank Arthur Kellar, M.D.	1892	Cha-ling, China.
Sidney Locock Lasell, M.D.	1892	Kiung Chou, China.
Harry Winters Luce	1892	Teng-chou Fu, China

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NAME.	CLASS.	FIELDS.
Horace Tracy Pitkin	1892	Pao-ting Fu, China.
Norman Clark Whittemore	1892	Pyeng Yang, Korea.
George Curtis Doolittle	1893 *d*	Syria.
Charles Edward Ewing	1893 *d*	Peking, China.
George Henry Ewing	1893 *d*	Pao-ting Fu, China.
William Michael Zumbro, M.A.	1893 *d*	Pasumalaic, India.
Nathan James Plumb	1894 *d*	Foochow, China.
William Henry Sallmon, M.A.	1894	Sydney, Australia.
George Durand Wilder	1894 *d*	Tung Chou, China.
Edward Carlyle Lobenstine	1895	Nanking, China.
Jenichiro Oyabe	1895 *d*	Honolulu, Hawaiian Islands.
Robert Stewart McClenahan	1896	Asyut, Egypt.
William Wood Wallace	1896 *d*	Madura, India.
William Bergen Stelle	1897 *d*	Peking, China.
Hiram Bingham, Jr.	1898	Maui, Hawaiian Islands.
Charles Jacob Boppell	1898 *d*	Gabun, Africa.
Charles McLean Warren	1898, 1901 *d*	Kyoto, Japan.
Teng Hwee Lee	1899	Singapore, Malaysia.

LIST OF DEACONS OR MEMBERS OF THE CHURCH COMMITTEE

[So far as ascertainable.]

CLASSES

1812. Ward Stafford.
1813. Joy Hamlet Fairchild.
1814. Leonard Withington.
1815. Orin Fowler.
Randolph Stone.
1827. Charles Payson Grosvenor.
Albert Hale.
Asa Turner.
1838. Seth Fuller.
Anson McLoud.
Thomas Wheeler Williams.
1839. Philander Button.

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CLASSES.

1839 Isaac Pendleton Langworthy.
(*con'd*). Frederick Trench Perkins.
1840. Joseph Merriam Grout.
—— Downer.
Joseph Gibson Hoyt.
William Addison Houghton.
Jared Owen Knapp, succeeded Downer.
1841. William Hinman Gilbert.
William Eugene Robinson.
—— Swift.
Birdsey Grant Northrop, succeeded Robinson.
William Henry Porter, succeeded Swift.
Samuel Brace, succeeded Porter.
1842. Alexander Huntington Clapp.
David Trumbull.
Glen Wood.
Thomas Nelson Benedict, succeeded Clapp.
1843. Robert Aikman.
Mills Bordwell Gelston.
Daniel William Havens.
Gordon Hall, succeeded Havens.
1844. Theron Gaylord Colton.
John McLeod.
George Slocum Folger Savage.
1845. Guy Bigelow Day.
Thomas Kennedy.
—— Richards.
George Willard Goddard, succeeded Richards, Sophomore year.
1846. Joseph Willes Backus.
Nathaniel Purdy Bailey.
Samuel George Willard.
Samuel Thomas Richards, succeeded Backus, Senior year.

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CLASSES.

1847. Charles Henry Bullard.
Daniel Temple Noyes.
Lewis Hubbard Reid.
Lucius Holly Lyon, succeeded Bullard, Junior year.

1848. William Aitchison.
Henry Blodget.
John D. Lockwood—died in Freshman year.
Charles Olmstead Reynolds, succeeded Lockwood.
Giles Buckingham Willcox, succeeded Reynolds, Junior year.

1849. John Catlin Bull.
Stephen Fenn.
Franklin Woodbury Fisk.

1850. Abraham DeWitt Baldwin.
William Root Bliss.
Martin Kellogg.
Lucien Sumner Wilcox, succeeded Bliss, Sophomore year.
Oswald Langdon Woodford, succeeded Baldwin during Junior year.

1851. James Austin Gallup.
Albert Hebard, died in Senior year.
Salmon McCall.
Julius Yale Leonard, succeeded Hebard.

1852. Charles Henry Barrett.
Joel Foote Bingham.
Wesley Kendall.
Albert Bigelow, succeeded Kendall, Senior year.
Charles Cotton Salter, succeeded Bigelow.

1853. William Pope Aiken.
Henry Isaac Bliss.

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CLASSES.

1853. Charles Harding.

1854. W. H. Stanton.
J. Tait.
John Milton Wolcott.
Thomas Egleston, succeeded Stanton, Sophomore year.
William Hutchison, succeeded Tait, Junior year.
Leander Hubbell Potter, succeeded Egleston, Junior year.

1855. John Edgar.
G. R. Hyde.
Charles Mellen Tyler.
Frederick Alvord, succeeded Hyde, Sophomore year.
Alfred Tileston Waterman, succeeded Tyler, Senior year.

1856. Wolcott Calkins.
J. E. Kimball.
Oliver Starr Taylor.
Timothy Keeler Wilcox, succeeded Kimball, Junior year.
Hasbrouck Du Bois, succeeded Calkins, Junior year.

1857. Charles Brockway Dye.
Henry Powers.
Moses Coit Tyler.
David Stuart Dodge, succeeded Powers, Sophomore year.

1858. Walter Scott Alexander.
C. N. Lyman.
Robert Chandler Haskell.
A. McDonald, succeeded Haskell, Freshman year.

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CLASSES.

1858 (*con'd*). David Marks Bean, succeeded McDonald, Junior year.
John Edwin Kimball, succeeded Lyman, Junior year.
Isaac Riley, succeeded Kimball, Senior year.

1859. Elijah Franklin Howe.
Homer George Newton.
Henry Upson.

1860. Edward Brown Furbish.
Henry Lewis Hall.
Edward De Cost McKay.

1861. James Gardner Clark.
James Nevins Hyde.
Joseph Lucien Shipley.
—— Goodrich, succeeded Hyde, Sophomore year.
Oliver McClintock, succeeded Goodrich, Sophomore year.

1862. James Henry Crosby.
F. Joseph Cooke.
William Henry Harrison Murray.
Henry Hamlin Stebbins, succeeded Cooke, Junior year.

1863. Erastus Blakeslee.
—— Bradford.
—— Hyde.
Leander Trowbridge Chamberlain.
Cyrus West Francis.
Edmund Asa Ware, succeeded Blakeslee.

1864. Charles Hyde Gaylord.
David Brainerd Lyman.
Edward Moore Williams.
John William Teal, succeeded Gaylord, Junior year.

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CLASSES.

1865. Simeon Olmstead Allen.
James Brand.
John Lewis Ewell.
Henry Albert Stimson, succeeded Brand, Sophomore year.

1866. James Lewis Cowles.
Lewis Lampman.
George Shipman Payson.

1867. James Greeley Flanders.
James Fiske Merriam.
Franklin Monroe Sprague.
John Warren Partridge, succeeded Sprague, Senior year.

1868. John Marvin Chapin.
Anson Phelps Tinker.
Henry Parks Wright.

1869. Edward Gustin Coy.
Henry Varnum Freeman.
Frederick Smith Hayden.

1870. James Gore King McClure.
Randall Spaulding.
Washington McClintock.
Thomas Joseph Tilney, succeeded McClintock, Junior year.

1871. Charles Daniel Hine.
Alwin Ethelstan Todd.
Nathan Hart Whittlesey.

1872. William Lee Cushing.
Daniel Sumner Holbrook.
Alexander Ross Merriam.

1873. Arthur Huntington Allen.
Herbert William Lathe.
Eliot Sanders Miller.

1874. Samuel Clarke Bushnell.

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CLASSES.

1874 Arthur Murray Dodge.
(*con'd*). Charles Fred Joy.
1875. Frederick Elkanah Snow.
Zephaniah Swift Holbrook.
William Henry Jordan.
Charles Forrest Cutter, in Senior year.
Henry Strong Gulliver, in Senior year.
William Rogers Richards, in Senior year.
1876. William Waldo Hyde.
Nathan Peabody Tyler.
Arthur Reed Kimball.
Fred Norman Wright, succeeded Kimball, Junior year.
1877. Russell Frost.
John Frisbee Keator.
Henry T. Thomas.
Samuel Augustus Fisk, succeeded Thomas, Junior year.
1878. Frank Armstrong Beckwith.
John Gould Jennings.
George Tapscott Knott.
1879. Henry Sherwood Green.
William Carter Merritt.
James Middleton.
Frederick Thomas Simpson, succeeded Middleton, Junior year.
1880. John Edward Bushnell.
Charles Willard Haines.
William Montague Hall.
1881. Edwin Egerton Aiken.
Russell Anson Bigelow.
Henry Charles White.
1882. Charles Winslow Burpee.
Alfred Chapman Hand.

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CLASSES.

1882 Charles Locke Scudder.
(*con'd*). Charles Edward Richards, succeeded Burpee, Junior year.
1883. Henry Morton Chase.
George Conkling Jennings.
Charles Loughridge.
Edward Everett Smith, temporary.
Everett Doughty Burr, temporary.
1884. Alexander Lambert.
James Bronson Reynolds.
Henry Bancroft Twombly.
Howard Haines Higbee, temporary.
1885. Lucius Olmsted Baird.
Edward Herrick Chandler.
William Gregory Green.
1886. Calvin Dickey.
Chauncey William Goodrich.
Edward Winthrop Reid, died in Senior year.
William Adams Brown, succeeded Reid.
Edward Wright Peet, temporary.
1887. De Witt Clinton Huntington.
Thomas Henry Penney.
William Pirrie Taylor.
Charles Henry Ludington, temporary.
1888. Edward Colton Fellowes.
Dorr Albert Hudson.
Edward Seymour Thomas.
Walter Hale Little, temporary.
Frank Ilsley Paradise, temporary.
1889. Samuel Herbert Fisher.
Edward Lambe Parsons.
Gifford Pinchot.
1890. Maximillian Baird.
Henry Thatcher Fowler.

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Classes.	
1890	Herbert Parsons.
(*con'd*).	Solomon Cristy Mead, temporary.
1891.	Samuel Colgate.
	Gerard Beekman Hoppin.
	Winthrop Sargent Gilman Noyes.
	Henry Crofut White, temporary.
1892.	Henry Solon Graves.
	George Buell Hollister.
	Harry Winters Luce, temporary.
	Frederick Deming Tucker.
1893.	John Howe Field.
	Francis Parsons.
	Frederick Washburn Yates.
1894.	Thomas Cochran.
	William Henry Sallmon.
	John Beach Solley.
1895.	William Sloane.
	George Herbert Thomas.
	William De Forest Thomson.
1896.	Thomas Frothingham Archbald.
	Maitland Fuller Griggs.
	Anson Phelps Stokes, Jr.
1897.	Clarence Mann Fincke.
	Nathan Ayer Smyth.
	David Cushman Twichell.
	Henry Sloane Coffin, succeeded Twichell.
1898.	Herbert Draper Gallaudet.
	David Cushman Twichell.
	Arthur Baldwin Williams, Jr.
	Henry Burt Wright.
1899.	Walter Frederick Bart Berger.
	Dwight Huntington Day.
	Charles Hopkins Welles, Jr.
	William Mersereau Wheeler.

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CLASSES.

1900. Frederick Baldwin Adams.
Howard Covode Heinz.
Matthew Mills.
Charles Lewis Tiffany.

1901. Richard Henry Edwards.
Paul Dwight Moody.
Allan Harvey Richardson.
Alfred Parks Wright.

1902. Frank Huestis Sincerbeaux.
Edward Levi Skinner.
Edwin Allen Stebbins.
Percy Gardiner White.

1903. Harold Terry Clark.
John Martin Dreisbach.
Dudley Payne Lewis.
Frank Woods Moore.

SHEFFIELD SCIENTIFIC SCHOOL

1892. James Graham Stokes.
William Bassett Woodward.

1893. Vance Criswell McCormick.
Clifford Whiting McGee.

1894. Edward Vermilye Cox.
Maxwell Stansbury Hart.

1895. Laurence Nelson Degolyer, resigned.
Sherman Rogers Hall.
Egbert Marsh, succeeded Degolyer.

1896. Harry Livingston McGee.
Clarence Baker Sturges.
Augustus Porter Thompson.

1897. Colby Mitchel Chester.
Gaius Barrett Rich.
John Bailey Rose.

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CLASSES.

1898. William Francis Cochran, Jr.
Edmund John Drummond.
Edgar Duryea Pouch.
1899. Sidney Frank Shattuck.
Louis Talcott Stone.
Louis Schnebly Treadwell.
1900. Horace Spalding Brown.
Howard Richards, Jr.
Orville Hickok Schell.
1901. John Farwell Ferry.
Southard Hay.
Frederick Rust Van Vechten, resigned.
William Mann Fincke, succeeded Van Vechten.
1902. Walter Symington Clark, resigned.
Rolfe Kingsley.
Kenneth Baker Schley, resigned.
George Whitefield Butts, Jr., succeeded Clark.
Herbert Hoyt Pease, succeeded Schley.
1903. Courtlandt Woodruff Babcock.
Homer Angelo Rogers.
Albert Herman Francis Stursberg.

SUPERINTENDENTS OF BETHANY MISSION

1862. . . Thomas J. Brown, '65.
1863. . . Thomas J. Brown, '65.
1864. . . Thomas J. Brown, '65.
1865. . . Thomas J. Brown, '65.
1866. . . Lewis Lampman, '65.
1867. . . John M. Chapin, '68.
1868. . . Ferdinand V. Garretson, '66.
1869. . . Edward G. Coy, '69.
1870. . . Thomas J. Tilney, '70.
1871. . . Henry S. Williams, '68 *s.*

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1872. . . John H. Hincks, '72.
1873. . . Clarence W. Bowen, '73.
1874. . . Charles F. Joy, '74.
1875. . . William R. Richards, '75.
1876. . . John F. Keator, '77.
1877. . . John F. Keator, '77.
1878. . . C. Sidney Shepard, '78.
1879. . . Sidney C. Partridge, '80.
1880. . . Sidney C. Partridge, '80.
1881. . . John C. Coleman, '81.
1882. . . Stephen M. Clement, '82.
1883. . . James B. Reynolds, '84.
1884. . . James B. Reynolds, '84.
1885. . . William A. Brown, '86.
1886. . . William A. Brown, '86.
1887. . . William McCormick, '87.
Edward S. Thomas, '88.
1888. . . Edward S. Thomas, '88.
1889. . . Gifford Pinchot, '89.
1890. . . Elliott P. Joslin, '90.
1891. . . John L. Bunce, '91.
1892. . . Horace T. Pitkin, '92.
1893. . . Charles G. Trumbull, '93.
1894. . . Edward B. Reed, '94.
1895. . . George H. Thomas, '95.
1896. . . Russell Colgate, '96.
1897. . . Theodore W. Miller, '97.
1898. . . David C. Twichell, '98.
1899. . . W. F. B. Berger, '99.
1900. . . Edwards A. Park, 1900.
1901. . . Arthur A. Thomas, 1901.

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OFFICERS OF STUDENT CHRISTIAN SOCIETIES

(a) Presidents of the Berkeley Association

(Founded 1869)

1869–70. . .	Charles H. Strong.
1870–71. . .	John B. Uhle.
1871–72. . .	Edwin S. Lines.
1872–73. . .	Gardiner Greene.
1873–74. . .	
1874–75. . .	Charles T. Russ.
1875–76. . .	Leveritt H. Sage.
1876–77. . .	Charles C. Camp.
1877–78. . .	James M. Lamberton.
1878–79. . .	Mardon D. Wilson.
1879–80. . .	William J. Brewster.
1880–81. . .	William W. K. Nixon.
1881–82. . .	Benjamin Brewster.
1882–83. . .	George W. Johnston.
1883–84. . .	Beirne Lay.
1884–85. . .	John H. Booth.
1885–86. . .	John C. Schwab.
1886–87. . .	John N. Pomeroy.
1887–88. . .	John F. Carter.
1888–89. . .	Lester Bradner.
1889–90. . .	Hamilton H. Durand.
1890–91. . .	Pierre Jay.
1891–92. . .	Pierre Jay.
1892–93. . .	George G. Martin.
1893–94. . .	Charles B. Bishop.
1894–95. . .	Charles C. Hyde.
1895–96. . .	Philemon F. Sturges.
1896–97. . .	William H. Owen.
1897–98. . .	Edwin B. King.
1898–99. . .	John L. Evans.

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1899–1900. . William B. Stoskopf.
1900–1901. . Eugene N. Curtis.
1901–1902. . Dorr Viele.

(b) Presidents of the Sheffield Christian Union

(Founded 1870)

1870–71. . . Charles H. Dwinelle.
1871–72. . . Edward J. Hall.
1872–73. . . A. M. Doolittle.
1873–74. . .
1874–75. . . Wells C. Lake.
1875–76. . . Hiram A. Miller.
1876–77. . .
1877–78. . . Seymour L. Alvord.
1878–79. . . Albert L. Webster.
1879–80. . . Charles B. Ball.
1880–81. . . Robert B. Rood.
1881–82. . . Alfred B. Wilcox.
1882–83. . . James Lyman.

(c) Chairmen of the Christian Social Union

(Founded 1879)

1879–80. . . Doremus Scudder.
1880–81. . . Edwin E. Aiken.

(d) Presidents of the Yale Young Men's Christian Association

(Founded 1881)

1881–82. . . Alfred C. Hand.
1882–83. . . Charles Loughridge.
1883–84. . . James B. Reynolds.
1884–85. . . Frank R. Shipman.

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1885–86. . . Chauncey W. Goodrich.
1886–87. . . D. W. C. Huntington.
1887–88. . . Edward C. Fellowes.
1888–89. . . Samuel H. Fisher.
1889–90. . . Herbert Parsons.
1890–91. . . W. S. G. Noyes.
1891–92. . . Frederick D. Tucker.
1892–93. . . John H. Field.
1893–94. . . William H. Sallmon.
1894–95. . . William Sloane.
1895–96. . . Thomas F. Archbald.
1896–97. . . Henry S. Coffin.
1897–98. . . Henry B. Wright.
1898–99. . . Charles H. Welles, Jr.
1899–1900. . Matthew Mills.
1900–1901. . Paul D. Moody.
1901–1902. . Edwin A. Stebbins.

(e) General Secretaries of the Yale Young Men's Christian Association

1886–87. . . Chauncey W. Goodrich.
1887–88. . . William L. Phelps.
1888–90. . . A. Alonzo Stagg.
1890–92. . . Clifford W. Barnes.
1892–94. . . Henry T. Fowler.
1894–97. . . William H. Sallmon.
1897–98. . . Thomas F. Archbald.
1898–1901. . Henry B. Wright.
1901–1902. . Richard H. Edwards, Academic.
John F. Ferry, Scientific.

GRADUATE COMMITTEE OR BOARD OF DIRECTORS

Elbert B. Monroe (Honorary).
James McCormick, '53.
D. Stuart Dodge, '57.

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Richard C. Morse, '62.
Thomas G. Sloane, '68.
William D. Murray, '80.
James B. Reynolds, '84.
Chauncey W. Goodrich, '86.
Samuel H. Fisher, '89.
J. G. P. Stokes, '92 *s.*
William Sloane, '95.
William F. Cochran, '98 *s.*

PREACHERS IN BATTELL CHAPEL

1900–1901

September 30. Arthur T. Hadley, LL.D., President Yale University.
October 7. Rev. William R. Richards, D.D., Plainfield, N. J.
October 14. Rev. Alexander McKenzie, D.D., Cambridge, Mass.
October 21. John R. Mott, M.A., New York City.
October 28. Rev. Anson Phelps Stokes, Jr., M.A., Secretary Yale University.
November 4. Rev. Charles Cuthbert Hall, D.D., President Union Theological Seminary.
November 11. Rev. Amory H. Bradford, D.D., Montclair, N. J.
November 18. Rev. David J. Burrell, D.D., New York City.
November 25. Rev. Maltbie Babcock, D.D., New York City.
December 2. Rev. James W. Cooper, D.D., New Britain, Conn.
December 9. Rev. Albert J. Lyman, D.D., Brooklyn, N. Y.

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December 16. Rev. George Purves, D.D., New York City.

January 13. Rev. Edward B. Coe, D.D., New York City.

January 20. Rev. Joseph H. Twichell, M.A., Hartford, Conn.

January 27. Rt. Rev. Henry C. Potter, D.D., LL.D., New York City.

February 3. Rev. Benjamin W. Bacon, Litt.D., D.D., Yale University.

February 10. Robert E. Speer, M.A., New York City.

February 17. Rev. James G. K. McClure, D.D., Lake Forest, Ill.

February 24. Rev. Edward M. Chapman, St. Johnsbury, Vt.

March 3. Rev. Henry Van Dyke, D.D., Princeton, N. J.

March 10. Rev. Professor Alexander R. Merriam, Hartford Theological Seminary.

March 17. Rev. William R. Rainsford, D.D., New York City.

March 24. Rev. H. P. Dewey, D.D., Brooklyn, N. Y.

March 31. Rev. Henry M. Curtis, D.D., Cincinnati, Ohio.

April 14. Rev. A. V. V. Raymond, D.D., President Union University.

April 21. Rev. George Harris, D.D., President Amherst College.

April 28. Rev. Francis G. Peabody, D.D., Plummer Professor of Christian Morals, Harvard University.

May 5. Rev. Lyman Abbott, D.D., Editor *The Outlook.*

May 12. Rev. James M. Buckley, D.D., Editor *The Christian Advocate.*

May 19. William H. Sallmon, M.A., Yale University.

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May 26. Rev. Charles E. Jefferson, D.D., New York City.

June 2. Rev. William H. P. Faunce, D.D., President Brown University.

June 9. Rev. Endicott Peabody, M.A., Head Master Groton School.

June 16. Rev. W. F. Slocum, LL.D., President Colorado College.

June 23. Baccalaureate Address, by the President.

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APPENDIX C (1)

CREED, CONFESSION OF FAITH, AND COVENANT OF THE CHURCH OF CHRIST IN YALE UNIVERSITY

1901

The Creed of the Church

We, the members of this Church of Christ, solemnly profess our belief that there is but one God, in three persons, the Father, the Son, and the Holy Ghost; self-existent, independent, eternal, unchangeable; infinite in power, wisdom, holiness, goodness, and truth:—that by Him all things were made; and are preserved and governed according to His own most wise, holy, and good pleasure: and that we are His creatures, and under the most righteous and solemn obligations to serve and glorify Him with all our powers while we live.

We also profess our belief, that the Scriptures of the Old and New Testament are the word of God; revealed to mankind by the Spirit of truth; and containing every rule of faith and practice which is obligatory on the consciences of mankind.

[*The minister having publicly read the Creed as a declaration of the general belief of the Church, will call by name on the candidates to come forward and receive the ordinance of Baptism, or Confirmation, after confession of their faith.*]

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The Confession of Faith

You [and each of you] now solemnly avouch the Lord Jehovah to be your God and Father, Jesus Christ your Redeemer, and the Holy Spirit your Sanctifier; and you do solemnly give up yourself [yourselves] to God, as His child [children]; purposing and engaging, so far as you know the state of your own mind [minds], to obey, through His grace, without which you can do nothing acceptable to Him, all His commandments and ordinances; and denying all ungodliness and worldly lusts, to live soberly, righteously, and godly in the present world.

[*Upon assent signified, the rite of Baptism will be administered to such as have not been previously baptized. The rest will acknowledge the baptismal vow by act of Confirmation.*]

The Vow of Confirmation

You also, who through others have been dedicated in baptism to the service of Christ, do now own for yourselves the Covenant, reconsecrating yourselves through grace to the life of faith in Him.

The Covenant with the Church

Moreover, you covenant with the members of this church, to walk with them, through the influence and assistance of the same grace, in the order of the gospel; to submit, as becometh Christians, to the discipline prescribed by the Redeemer; to watch over your brethren; to instruct, reprove, admonish, comfort, and strengthen them; and willingly to be instructed, admonished, and reproved by them, with the meekness and humility of the gospel.

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Thus you covenant and promise.

We, then, the members of this church of Christ, do also covenant with you, that through the same Divine assistance, we will perform the same Christian duties to you.

And may God enable us to be mutually faithful, through Jesus Christ; to whom be glory forever. *Amen.*

APPENDIX C (2)

MR. MONROE'S PRESENTATION ADDRESS AT THE DEDICATION OF DWIGHT HALL, OCT. 17, 1886

"*Mr. President:* A little more than four years ago, one who had gone beyond the allotted threescore years and ten and who was nearing the bounds of life, sat in his library, and by his side one of your alumni was telling of the work among the young men of Yale—the rooms in which the prayer-meetings were held were not comfortable, and the Young Men's Christian Association had no suitable place of meeting. He was interested in young men, an interest shown through life-long efforts for their welfare. And he believed in Yale and in its teachings, as testified by his many and large gifts to aid the College in its work. He expressed his satisfaction with the new effort and said that he would assist when the plans were perfected. In a few weeks he was called to his rest. But from that seed this building has grown, brought to its completion under the watchful eye and tender care of one of your alumni, whom we all honor and whose absence to-day we so much regret.

"It has now become my pleasant duty, in the name of Mr. Frederick Marquand, 'who being dead, yet speaketh,' to give this building to the President and Fellows of Yale College, to be cared for by the Corporation

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and kept in proper condition for the uses for which it has been erected.

"It is given to be used by the Young Men's Christian Association while its work is done upon the Evangelical basis as adopted by the Young Men's Christian Associations of this country met in International Convention; to be used by the classes for their prayer-meetings and for such work as may be helpful in building up a Christian manhood among them; to take as far as may be the place of the Christian home to those who, away from home, have longings for their Father's house, and to be the permanent home for the Christian activity of the students, in the confident hope that here every one may be thrilled with the thought 'I *am* my brother's keeper,' and that many a loving Andrew may here bring his brother to Christ that he may find both Saviour and friend.

"In the name of Mr. Frederick Marquand and for these purposes this gift is made."

Mr. Monroe then delivered the key of the building to President Dwight. Upon receiving it, the President, in behalf of the College, thanked Mr. Monroe and all those connected with the gift, saying that it was a great pleasure to accept the present, and in the name of the Corporation pledged himself to see that the building should be used for the purposes for which it was given.

MR. MONROE'S LETTER OF GIFT

SOUTHPORT, CT.,
April 17, 1884.

TO THE CORPORATION OF YALE COLLEGE:

Gentlemen: I propose to erect free of expense to the College, a building, primarily for the use of the Y. M. C. A. and for other general religious uses of the

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students of the College — the management and control of the building when erected to be vested in the Corporation.

My desire, in the erection of this building, is that the social religious work for Christ by young men for young men, as carried on by the Y. M. C. A. on its present basis, may have pleasant and suitable accommodations as long as young men gather about the campus of Yale College.

If this meets with your approval, I would respectfully ask that you set aside a plot suitable for such a building on the north side of the Library building.

When I receive notice of your action I will promptly have the plans prepared to submit to your Committee.

Very truly yours,

(Signed) ELBERT B. MONROE.

DEDICATORY TABLETS IN DWIGHT HALL

FREDERICK MARQUAND.

Born at Fairfield, Connecticut, April 6th, 1799.
Died at Southport, Connecticut, July 14th, 1882.
His love for young men and his interest in Yale College led to the erection of this building, to be known as

DWIGHT HALL

in memory of one whom he greatly revered, and to be used
by the Students of the University as a permanent home for their Christian activity in their Social Religious work;

A work to be carried forward in the name of Christ
by young men and for young men.

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TIMOTHY DWIGHT

Born at Northampton, Massachusetts, May 14th, 1752.
Died at New Haven, Connecticut, January 11th, 1817.

"I love thy Kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With His own Precious blood.

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

From President Dwight's Version of the 137th Psalm.

"Christ is the only, the true, the living way of access to God. Give up yourselves therefore to Him, with a cordial confidence, and the great work of life is done."

Baccalaureate Discourse, 1814.

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7	1878	1879	900	1901	1902	1903	1904	Total
	30	25	65	58	48	50	52	1205
	15	17	55	48	46	74	65	948
	18	14	34	20	48	38	29	755
	2		16	5	16	11	4	214
	2	5	14	5	20	7	8	186
	1		12	7	8	18	11	130
	2	1	4	3	2	3	8	44
				1	1	3	1	35
			2	1	1	1	2	17
			2	3	3	4		17
		1	2			1		12
				1			1	65
	70	63	106	152	193	210	181	3628

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APPENDIX D (3)

NUMBER OF YALE MEN AT NORTHFIELD, 1886–1900

	'86	'87	'88	'89	'90	'91	'92	'93	'94	'95	'96	'97	'98	'99	1900
Total No. in Attendance	251	350	317	456	380	494	400	400	471	536	542	600	506	584	680
Yale	7	29	33	21	26	58	35	48	50	58	92	37	74	110	127

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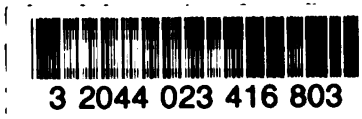
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